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H. Lash

A C T A
FRATRUM UNITATIS

I N
A N G L I A.

M DCC XLIX.

STATUTUM UNITATIS



ANAL.

MDCCLIX

SYLLABUS.

PARS PRIMA

Nobilissimo Lectori,

- Facti* { 1. *Dominorum Commissariorum Magnæ Britann. Parliamenti Expositionem.*
2. *Documentorum in Parlamento Rotulis repositorum Exstantiora*

Sistit.

PARS SECUNDA

Hierarchiæ Anglicanæ,

Fidei, Liturgiæ & Praxeos Fratrum Materiale et Rationale,

Dicat.

K. Great Britain. Commons, House of.



12013

R E P O R T
FROM THE
C O M M I T T E E
TO WHOM THE
P E T I T I O N
OF THE
D E P U T I E S
OF THE
United *Moravian* Churches,
IN
BEHALF of THEMSELVES
AND THEIR
UNITED BRETHREN,
W A S R E F E R R E D :

Together with some
EXTRACTS of the Most Material VOUCHERS
and PAPERS contained in the APPENDIX to the said
REPORT.



L O N D O N:
Printed in the YEAR M.DCC.XLIX.

REPORT

FROM THE

COMMITTEE

TO WHOM THE

PETITION

OF THE

DEPUTIES

OF THE

United Methodist Churches,

IN

BEHALF OF THEMSELVES



AND

UNITED BRETHREN

WAS REFERRED:

Together with some

EXTRACTS of the Most Material VOUCHERS
and PAPERS contained in the APPENDIX to the said
REPORT.



LONDON:

Printed in the Year M.DCC.XLIX.

EXTRACT *from the* VOTES *of the* HOUSE *of*
COMMONS.

Martis 14 Die Martii, 1748.

LIEUTENANT-General *Oglethorpe* reported from the Committee, to whom the Petition of *Abraham* Baron of *Gerfdorff*; *Lewis* Baron of *Schrautenbach*, free Lord of *Lindheim*; *David Nitschmann*, Syndic; *Charles Schachmann* Baron of *Hermisdorf*; and *Henry Coffart*, Agent; Deputies from the United *Moravian* Churches; in Behalf of Themselves and their United Brethren, was referred; That the Committee had examined the Matter of the said Petition, and had directed him to report the same, as it appeared to them, to the House: And he read the Report in his Place, and afterwards delivered it at the Table: Where the same was read.

Ordered,

That Leave be given to bring in a Bill for Encouraging the People known by the Name of *Unitas Fratrum*, or *United Brethren*, to settle in his Majesty's Colonies in *America*; and that Lieutenant-General *Oglethorpe*, and Mr. *Velters Cornwall*, do prepare and bring in the same.

Ordered,

That the said Report be printed.

J. DYSON,
Cl. Dom. Com.

EXTRACT FROM THE VOTES OF THE HOUSE OF
COMMONS.

MARCH 14, 1848.

LIEUTENANT-GENERAL GORDON reported from the Com-
mittee to whom the Petition of Abraham Barton of
Glasgow; James Barton of Scarborough; the Lord of Lind-
heim; David Macdonald; James Macdonald; James
of Glasgow; and Henry Gordon; Deputies from the
United Methodist Churches; in Ball of themselves and
their United Brethren, was referred; that the Committee
had examined the Matter of the said Petition, and had di-
rected him to report the same as it appeared to them, to the
House: And he read the Report in his place, and afterwards
delivered it at the Table: Where the same was read.

Ordered, That Leave be given to bring in a Bill for encouraging the
People known by the Name of United Brethren, or United
Brethren, to settle in his Majesty's Colonies in America; and
that Lieutenant-General Gordon, and Mr. Wilson, do prepare and bring in the same.

Ordered, That the said Report be printed.

J. D. D. D.
G. D. D. D.

Anno Regni GEORGE II II.

R E G I S

Magnæ Britannia, Francia, & Hibernia,

VICESIMO SECUNDO.

At the Parliament begun and holden at *Westminster*,
the Tenth Day of *November*, *Anno Dom.* 1747,
in the Twenty first Year of the Reign of our So-
vereign Lord *GEORGE* the Second, by the Grace
of God, of *Great Britain, France, and Ireland*,
King, Defender of the Faith, &c.

And from thence continued by several Prorogations to the Twenty
ninth Day of *November*, 1748, being the Second Session of this
present Parliament.



L O N D O N :

Printed by *Thomas Baskett*, Printer to the King's most Excellent
Majesty ; and by the Assigns of *Robert Baskett*. 1749.

Anno Regni

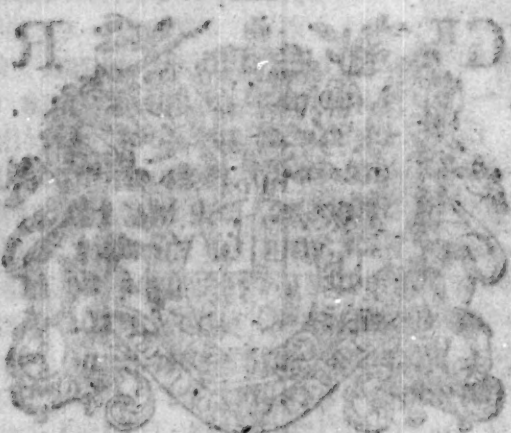
GEORGE II.

1727

1727

VICESIMO SECUNDO

At the Parliament begun and holden at Westminster the fourth day of November Anno Domini 1727 in the twenty third year of the said King George the second by the Grace of God of Great Britain, France and Ireland King, Defender of the Faith, &c.



LONDON

Printed by Thomas Baskett, Printer to the King's most Excellent Majesty; and by the Assigns of Robert Baskett. 1727.

Anno vicesimo secundo

Georgii II. Regis.

An Act for encouraging the People known by the Name of *Unitas Fratrum* or *United Brethren*, to settle in His Majesty's Colonies in *America*.



Whereas many of the People of ^{Preamble.} the Church or Congregations called the *Unitas Fratrum*, or *United Brethren*, are settled in His Majesty's Colonies in America, and demean themselves there as a sober, quiet, and industrious People; and many others of the same Persuasion are desirous to transport themselves to, and make larger Settlements in the said Colonies at their own Expence, provided they may be indulged with a full Liberty of Conscience, and in the Exercise of the Religion they profess; and several of the said Brethren do conscientiously scruple the taking of an Oath, and likewise do conscientiously scruple bearing Arms, or personally serving in any military Capacity, although they are willing and ready to contribute whatever Sums of Money shall be thought a reasonable Compensation for such Service, and which shall be necessary for the Defence and Support of His Majesty's Person and Government: And whereas the said Congregations are

are an antient Protestant Episcopal Church, which has been countenanced and relieved by the Kings of England, Your Majesty's Predecessors: And whereas the Encouraging the said People to settle in America will be beneficial to the said Colonies; therefore may it please Your Majesty, at the humble Petition of Abraham Baron of Gerisdorff, Lewis Baron of Schrautenbach free Lord of Lindheim, David Nitschmann Syndic, Charles Sehachmann Baron of Hermsdorff, and Henry Cossart Agent, Deputies from the said Moravian Churches, in Behalf of themselves and their United Brethren, that it may be enacted; and be it therefore enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That from and after the Twenty fourth Day of June, One thousand seven hundred and forty nine, every Person being a Member of the said Protestant Episcopal Church, known by the Name of Unitas Fratrum, or the United Brethren, and which Church was formerly settled in Moravia and Bohemia, and are now in Prussia, Poland, Silesia, Lusatia, Germany, the United Provinces, and also in His Majesty's Dominions, who shall be required upon any lawful Occasion to take an Oath in any Case where by Law an Oath is or shall be required, shall, instead of the usual Form, be permitted to make his or her solemn Affirmation or Declaration in these Words following:

Those Brethren who scruple the taking of an Oath, allowed to make a solemn Affirmation in lieu thereof.

Form of Affirmation.

I *A. B.* do declare in the Presence of Almighty God, the Witness of the Truth of what I say.

To be of the same Effect as an Oath.

Which said solemn Affirmation or Declaration shall be adjudged and taken, and is hereby enacted and declared to be of the same Force and Effect, to all Intents and Purposes, in all Courts of Justice, and other Places where by Law an Oath is or shall be required within the Kingdoms of Great Britain and Ireland, and also in all and every of His Majesty's Colonies and Dominions in America, as if such Person had taken an Oath in the usual Form.

Penalty of false Affirming.

And be it further enacted by the Authority aforesaid, That any Person making such solemn Affirmation or Declaration, who shall be lawfully convicted, wilfully, falsely, and corruptly to have affirmed or declared any Matter or Thing, which, if the same had been deposed on Oath in the usual Form, would have amounted to wilful and corrupt

rupt Perjury, every such Person so offending shall incur the same Pains and Penalties, as by the Law and Statutes of this Realm are enacted against Persons convicted of wilful and corrupt Perjury.

Provided, and be it enacted, That no Person being of the said Church or Congregation called the Moravian or United Brethren, shall by virtue of this Act be qualified to give Evidence in any Criminal Causes, or to serve on Juries; any thing contained in this Act to the contrary notwithstanding.

Such Brethren not qualified to give Evidence in Criminal Causes, or to serve on Juries.

And be it further enacted, That every Person who is a Member of the said Church or Congregation, who shall reside in any of His Majesty's Colonies in America, who shall at any Time after the said Twenty fourth Day of June, One thousand seven hundred and forty nine, be summoned to bear Arms, or do military Service, in any of His Majesty's said Colonies or Provinces of America, shall on his Application to the Governor or Commander in Chief of the said Colony or Province, or to such Officer or Person, by whom such Person shall have been summoned or required to serve, or be mustered, be discharged from such Personal Service; provided that such Person, so desiring to be discharged from such Personal Service, contribute and pay such Sum of Money as shall be rated and assessed on him in lieu of such Personal Service, so as such Sum shall be rated, assessed, and levied, and be in such Proportion, as is usually rated, assessed, levied, and paid, by other Persons residing in the same Colony or Province, who are by reason of Age, Sex, or other Infirmary unable to do Personal Service, and who are possessed of Estates of the same Nature as the Persons desiring such Discharge.

The Brethren summoned to do any military Service to be discharged,

upon Payment of the Rate assessed;

And to prevent any Doubt which may arise, whether any Person, pretending or claiming to be a Member of such Church or Congregation, is actually a Member thereof, be it further enacted by the Authority aforesaid, That all and every Person and Persons whatsoever, who shall, as a Member or Members of such Church or Congregation, claim the Benefit of this Act, or of any Matter or Thing herein contained, shall, at the Time when he or they make such Claim, produce a Certificate signed by some Bishop of the said Church, or by the Pastor of such Church or Congregation who shall be nearest to the Place where such Claim is made; and shall be examined concerning the Matters contained in the said Certificate, and the due Execution thereof; and such Person so affirming to the best of his Knowledge and Belief in Manner herein before-mentioned, or proving by the Testimony of other

and producing a Certificate of the Bishop or Pastor, that they are Members of the said Church.

legal Witnesses, that the said Certificate was duly executed by such Bishop or Pastor; and also affirming, that he is actually a Member of the said Church, known by the Name of Unitas Fratrum, or United Brethren, shall be adjudged, deemed, and taken to be actually a Member of the said Church or Congregation, and as such shall be intitled to the Benefit of this Act.

Penalty of false
Affirming in
any of the
Matters afore-
said.

And be it further enacted, That any Person who shall be lawfully convicted of having wilfully, falsely, and corruptly affirmed or declared in Manner aforesaid, that such Certificate was duly executed, or that he is a Member of such Church, when, in Fact, such Affirmation is untrue, such Person so falsely affirming, and being duly convicted thereof, shall incur the same Pains and Penalties, as by the Law and Statutes of this Realm are enacted against Persons convicted of wilful and corrupt Perjury.

The Advocate
to lay before
The Commis-
sioners for Trade
and Planta-
tions Lists of
the Bishops ap-
pointed to
grant Certifi-
cates, together
with their
Hand-writing,
&c.

And that it may be known whether such Bishops and Pastors, so signing such Certificates, be of the Church known by the Name of Unitas Fratrum, or United Brethren, within the Meaning of this Act, be it further enacted, That the Advocate of the said Church or Congregation of the United Brethren for the time being, shall lay, or cause to be laid before The Commissioners for Trade and Plantations, in order that the same may remain in their Office, a List or Lists of all the Bishops of the said Church of the United Brethren, who are appointed by them to grant Certificates as aforesaid, together with their Hand-writing, and usual Seal; and that, from time to time, the said Advocate shall send to the said Commissioners for Trade and Plantations the Names, Hand-writing, and Seals of any Bishops, that shall be hereafter consecrated and appointed by them as aforesaid, and the Names of such Pastors as shall be authorized by the said Advocate or Bishops to give Certificates in any of His Majesty's Colonies in America.

Declar'd to be
a Publick Act.

And be it enacted and declared by the Authority aforesaid, That this Act shall be deemed, adjudged, and taken to be a Publick Act; and shall be judicially taken Notice of as such by all Judges, Justices, and other Persons whatsoever, without specially pleading the same.

F I N I S.

R E P O R T

O F T H E

C O M M I T T E E

T O W H O M T H E

P E T I T I O N

O F T H E

D E P U T I E S

O F T H E

United *Moravian* Churches,

In Behalf of

Themselves and their United Brethren,

W A S R E F E R R E D.



Printed in the Year M D C C X L I X.

REPORT

OF THE

COMMITTEE

TO WHOM THE

PETITION

OF THE

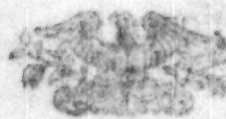
DEPUTIES

OF THE

United Methodist Churches,

Themselves and their United Brethren,

WAS RETURNED.



Printed in the Year MDCCXLIX.

REPORT OF THE COMMITTEE

To whom the Petition of the Deputies
of the United *Moravian* Churches
was referred.

THE Committee to whom the Petition of *Abraham Baron of Gersdorff, Lewis Baron Schrauttenbach, free Lord of Lindheim, David Nitschman Syndic, Charles Schachmann, Baron of Hermsdorff, and Henry Cossart, Agent, Deputies of the United Moravian Churches, in behalf of themselves and their United Brethren, was referred, have, pursuant to the Order of the House, examined the Matter of the said Petition.*

I.

To prove that the Petitioners are Deputies of the
United *Moravian* Churches, they produced,

No. 1. *An Instrument under the Hand and Seal of Bishop Ludovicus, at this Time Ordinary and Advocate of the Hierarchy called by the Name of the UNITAS FRATRUM, setting*

ting forth, ' That the General Synod of that Church had appointed the Reverend, Noble, and Worthy *Abraham Baron Gersdorff*, formerly Privy Counsellor of War to the King of *Poland*, Elector of *Saxony*, now Civil Senator in the Synod of the United Brethren, and Deputy in Ordinary, and Deputy from them to the Protestant Kings; *Lewis Schrauttenbach*, free Baron of the Town of *Lindheim*, Lord of *Trebus*, &c. &c. Assessor in the Civil Senate of the Brethren; *David Nitschmann*, Syndic of the Church of the Brethren; *Charles Schachmann*, Lord of *Hermisdorff*, &c. Co-director of the economical Affairs of the Brethrens Churches; lastly, *Henry Cossart*, Agent of the Church, now, and for Two Years past, residing in *Great Britain*, with full Power, for and in the Name of all the Congregations of the Brethren of all the Churches, who, after the Vicissitudes of Three Centuries, are at this Time united in the *Moravian* Episcopal See, both to return to the Parliament of *Great Britain* due Thanks for the Assistances already granted to them: and also to explain, discuss, and treat of what farther may pertain to the Interest of their Churches in *English America*.

To prove that the said Bishop *Ludovicus* is impowered by all the Congregations of the United Brethren,

The Petitioners produced,

No. 2. *An Appointment or Vocation of the General Synod, given in the Year 1743. to Bishop Ludovicus*, in consequence of,

No. 3. *A former Call in the Year 1733.* Translated by the Reverend Mr. *Gambold*, who was examined as to the Truth of these and all the other Translations; and informed your Committee, that this Translation of the Vocation in 1743, is from the *German* Copy published by the Authority of the General Synod, and produced before your Committee; in which are the following Words:

' We set and establish you therefore once more, and now as before, with good Consideration, in the Name of our God, to be a fully-impowered Servant, or Advocate, Householder, or Steward of us, within and without, at Home and Abroad, in *Christendom*, and among the Heathen. It is also necessary, that you nominate to us your Successor; therefore you will not neglect the eventual Designation of such a one.'

This

This is testified at the Bottom, to be in the Name of the Churches, which for 300 Years past have been called the *Brethren*, signed by the several Orders, and witnessed by *Polycarpus Muller, Episcopus Senior*.

They also produced,

No. 4. *The Acceptance of the said Vocation by the said Bishop Ludovicus, in his Answer directed to the Right Rev. Noble, and Rev. the Bishops, Seniors, Deputies, Syndics; also Ordinaries, Adjuncts, and other Clergy of the Evangelic Moravian Church of the Augsburg Confession, and of both the Tropusses of the Unity respectively.*

They also produced,

No. 5. *A Narrative about their Church and Name, signed by Abraham Gerfdorff, Senior Politicus.*

They also produced,

No. 6. *A Declaration out of one of the publick Writings of D. Ernest Jablonsky, Dean of the Chapel of the late King of Prussia, and his Two Predecessors, and President of the Royal Society at Berlin, eldest Bishop of the Unity; setting forth, That the Brethrens Church at Herrnhuth is the true Posterity of the Union at Sendomir; and that these Remnants out of Moravia have better succeeded in uniting Protestants of different Persuasions, than all the Endeavours Protestant Princes have made Use of for the procuring such a Union.*

They also produced,

No. 7. *Two original Letters to Bishop Ludovicus, from the late Bishop Jablonsky; the first Letter declaring, That what the old Bohemian Brethren had with great Labour pursued, for more than 150 Years, in regard to the Union of Protestants, had happily been effected at Herrnhuth.*

No. 8. In the Second Letter Bishop Jablonsky, speaking of the Institutions at Herrnhuth, says, 'He seemed, in reading them through, to have got a Prospect of the ancient Apostolical Lives of the primitive Christians; and rejoices to see the old Bohemian and Moravian Discipline now revived at Herrnhuth, and appearing before the Eyes of the World.'

In the same Letter Bishop Jablonsky vindicates the Episcopal Succession; setting forth, 'That the Brethren have carefully, and without Interruption, kept their Episcopal Ordination; and that in the great Exile of 1548, a great Colony of the Brethren being come to Great Poland, and having settled there many Protestant Congregations, there were also Bishops sent unto them from Bohemia; but that they looked upon them as one and the same Church; And that the Seniors in Great Poland (for so the Bishops were generally called) were for the most Part consecrated in the Synods kept in Bohemia; that when his Grandfather John Amos Comenius filed himself in the Dedication of his History of the Bohemian and Moravian Brethren to Charles II. King of England, *Reliquiarum Ecclesie Fratrum Bohemorum Episcopus indignus, solus adhuc superstes*, he understood only the Bohemian Branch, which was likely to become extinct in him, although the Branch in Poland was at that Time in a flourishing Condition; and that besides this, in the Year 1662. in the Synod at Milenzia in Great Poland, his Father Peter Jablonsky, Son-in-law to old Bishop Amos, was consecrated Bohemian Bishop in *Spe contra Spem*; that he himself received Episcopal Ordination the 20th March 1699, at the Synod at Lissa in Great Poland, where he went for that Purpose, with the Consent of the then Elector of Brandenburg Frederick III.

He sets forth also, 'That in the Year 1716-17. some Enemies of the Protestant Churches in general took an Opportunity to publish in England, even in Print, that the Bohemian Brethren had no lawful Bishops; that the Archbishop of Canterbury (Dr. William Wake) desiring to have the Matter explained to him, he (Bishop Jablonsky) did it in a circumstantial Deduction thereof, wherewith his Grace was fully satisfied. Which Deduction is printed in Dr. Pfaffius, Chancellor of the University of Tubingen, his Book, *De Successione Episcopali*.

They also produced, No. 8. In the second Letter Bishop Jablonsky, No. 9. An Extract of an Instrument attested by a Public Notary, delivered to the High Commission of the King of Poland in 1731. wherein it is declared, 'That these Brethren are the true Offspring of the old Moravian Constitution.

To prove which Fact they also produced,
 No. 10. *The Dedication of Bishop Amos's Catechism*; which was dedicated to the Brethren of the very Towns where the Brethren of *Herrnhuth* are come from.

The Deputies then produced,
 No. 11. An attested Copy, by their Register, of a *Conference held at Westminster, between the late Archbishop Potter and their Advocate*: Wherein the late Archbishop declared, 'That the Objections against the *Moravian Church* were frivolous: That no *Englishman*, who had any Notion of Ecclesiastical History, could doubt of their Succession: That, for his Particular, he was fully persuaded, that they, with the utmost Hazard, if Need were, ought to vindicate and defend the Constitution of the *Moravian Church*.'

They farther produced,
 No. 12. *An authentic Copy of a Report from a Committee of the Associates of the late Dr. Bray for propagating Christianity amongst the Negroes, appointed to wait on his Grace the Archbishop of Canterbury*: Wherein his Grace declared, 'That the *Moravian Brethren* were an Apostolical and Episcopal Church, not sustaining any Doctrines repugnant to the XXXIX. Articles of the Church of England.'

They also produced,
 No. 13. *A Declaration of the Reverend Mr. Boehler*: Setting forth, 'That, in consequence of his Grace's Opinion, he and the Rev. Mr. *Schulius* were presented by the said Associates to his Grace, as Missionaries of the *Moravian Church*, and employed by the said Associates to instruct the Negroes in *South Carolina*: Which Papers are all herewith annexed.'

They also produced,
 No. 14—19. *Four original Letters of the late King of Prussia, and Two of Bishop Jablonsky, previous to the Consecration of Bishop Ludovicus*: Which set forth, 'That his Majesty himself inquired into the Matter; and that it was effected after mature Consideration and Examination; in consequence of a strong Opposition; and that the Right Reverend Bishop *Jablonsky*, the Polish Bishop *Sirkovius*, and the *Moravian Bishop David Nitschmann*, joined in the Transaction. Berlin, May 20th, 1737.'

Which

Which Letter of the King of Prussia to the Two Deans of Berlin, bearing Date the 9th May 1737. is as follows :

‘ Reverend, &c.

‘ I Learned, with Satisfaction, out of your Report concerning the Count Linzendorff, that you found no other Doctrine held by him, but what is taught in the Protestant Church, &c.
‘ Potsdam, the 9th May.

FREDERICK WILLIAM.

The Five other Letters are annexed.

They also produced,

No. 20. *The Instrument of Consecration of Bishop Ludovicus (here annexed), and the Congratulation of the King of Prussia, and Archbishop of Canterbury, 1737. which are as followeth :*

His Majesty the King of Prussia's Congratulation.

Right Honourable, Dearly-beloved Lord Count,

IT was with Satisfaction I learned, that, according to your Desire, you have been consecrated Bishop of the Moravian Brethren, and, tho' in private, yet in the Presence of some Deputies of the same: That this Transaction may turn out to the Glory of Almighty God, and the Salvation of many Souls, is my Heart's Desire. I am always

Your very affectionate,

Potsdam, May 21. 1737.

FRED. WILLIAM.

His Grace the Archbishop of Canterbury's Congratulation.

*Viro admodum Reverendo,
Domino Nicolao Ludovico Moravienfi Episcopo,
Joannes Cantuariensis, S. P. D.*

SANCTAM illam, vereque illustrem (quibuscunque forte tenebris jam sit involuta) Moraviensem Cathedram, ad quam, favente Divino Numine, plaudente caelesti choro (id enim dubitare nos haud fuit, quam de te concepimus, opinio) nuper es erectus, sincere atque ex intimo corde gratulor: Qui tibi haud sine eximio merito delatus

delatus bonos, ut Ecclesiae salutaris sit, nec tibi tuisve unquam poenitendus, ardenti prece contendo. Hoc enim fastigio, quo Divina me Providentia, utcunque imparem, constituit, penitus essem indignus, nisi me universo Dei populo pro virili opem ferre semper exhiberem paratum; vos autem praeter ceteris amem atque amplectar, qui nec periculis territi, nec aliis quibusvis Satanae πειρασμοῖς seducti, una cum pura primævaque fide primævam etiam Ecclesiae disciplinam constanter adhuc, ut accepimus, tuentes, arctiori nobiscum vinculo conjuncti estis. Precibus me tuis, oro, vicissim adjuves; Coepiscopis autem tuis, totique, cui te Deus praesse voluit, Christiano gregi, salutem nomine meo impertias. Vale!

Dabam Westmonasterii, IV Id. Aug. MDCCXXVII.

They also produced,

No. 23. *An Address of the Polish Bishop residing at Lissa in Great Poland on the same Subject, subscribed, Christianus Sitkovius, Eccles. Unitatis per Poloniam et Lithuaniam Senior et Episcopus, to Bishop Ludovicus, hereunto annexed.*

They then produced Six Papers, wherein the Moravian Brethren are owned to be an Evangelical Church, here annexed; viz.

(1.) *A renewed general Concession of the King of Prussia for the Moravian Hierarchy in all his Majesty's Dominions: Wherein, amongst other Privileges, he grants them to be subject, in Spiritual Matters, to their own Bishops only.*

(2.) *The High Chancellor of Prussia's Opinion sent to the Department for foreign Affairs in 1743. in order to shew, that this Reception of the Brethrens Church was not to be confounded with the general Liberty of Conscience, their Constitution being known to be orthodox.*

No. 26. (3.) *The King of Prussia's Orders to his Minister at the Diet, That he should declare the same to the other Ministers residing there: Whereunto their Confession of Faith is subjoined, which is that of Augsburg.*

No. 27. (4.) *His Prussian Majesty's Letter to Bishop Ludovicus, as the Ordinary of the Brethren, to send in the Lists of their Silesian Parishes, with the Note of the same, remitting the Rescript to the Care of the Civil Magistrate Baron Gersdorff.*

No. 28. (5.) *Receipt of the High Court at Glogau, that the Baron of Gersdorff has delivered the Records above-mentioned.*

No. 29. (6.) *Resolution of the States-General at the Hague, 1743. in pursuance of the Petition of the Moravian Deputies:*

C

When

When their High Mightinesses acknowledged their Constituents provisionally to be an Evangelical Church. To which is joined, *The Memorial of Count Zinzendorff to the States-General*, in order to acquiesce therein, and give up all Satisfaction for foregoing Charges.

They also produced,

No. 30. *Bishop Johannes's full Power*, for the Deputies of the *Moravian Church* to produce in the High Commission and Negotiation in *Saxony*, 1748. (hereunto annexed) of which Commission some Papers are also annexed.

II.

To prove, that the Deputies act not only for the Episcopal Church of the *Unitas Fratrum*, but also in behalf of their *United Brethren* of the Persuasion of *Luther, Calvin*, and other Protestant Denominations,

They produced, No. 31. Eleven written Papers to this Purpose, here annexed,

No. 32. (1.) *A Letter of Dr. John Francis Buddeus to the Elders of Herrnhuth*, 1728.

No. 33. (2.) *A Writing of an Hundred Masters of Arts and Students at Jena*, 1728.

No. 34. (3.) *The Wurttemberg Church's Writing*: Whereby she accedeth and approveth of the Count of *Zinzendorff's* entering into Ecclesiastical State: Also a *Programma of the University of Tubingen*, to the same Effect, 1734.

No. 35. (4.) *Abstract of the Decree of Frederick Augustus King of Poland, Elector of Saxony*, 1737. declaring his Pleasure, that the Congregation at *Herrnhuth*, as long as they continue in the Doctrine of the Unvaried *Augustan* Confession, may be permitted to continue their Regulations and Discipline.

No. 36. (5.) *Decree given by the Bishops of the Brethren to Henry Guerner, Archdean, and Rector of the Metropolitan Church at Copenhagen*, to be President of the Congregation of the *Lutheran Brethren in the Prussian Dominions*, 1747.

No. 37. (6.) *The present King of Denmark's Permission*, 1747.

No. 38. (7.) *An Abstract out of the said Mr. Guerner's Farewel Sermon at the Metropolitan Church at Copenhagen*.

No.

No. 39. (8.) *Decree of the General Synod, to enable the first Lutheran Divine in Saxony to be President of the Lutheran Congregation in the General Synod, December 1748.*

No. 40. (9.) *Decree of the Bishops of the United Churches presented to the first Reformed Divine in the Dominions of the King of Prussia, to be the Administrator of the Reformed Tropicus of the Brethrens Constitution 1746.*

No. 41. (10.) *The present King of Prussia's Consent thereunto.*

No. 42. (11.) *The Rev. Mr. Cochius's Letter of Acceptance of the said Decree to the Advocate of the Brethren and the Synod, Berlin 1746.*

They also produced,

No. 43. *A Copy (hereunto annexed) of the Power given by the General Synod, September 1. 1748. to some of the Bishops and Directors of the Church, in order to finish several Negotiations subsisting till the 6th of March 1749. after which Time they must take Matters, ad referendum, to the General Synod.*

III.

To prove that the *Moravian Brethren* have settled in his Majesty's Dominions in *America*, and met with Approbation,

No. 44. Mr. *Henry Coffart* produced to the Committee Three Lists of Persons who had already settled in *Pensylvania*; viz.

One List, dated in February 1748. of the People established by them at Bethlehem, distinguishing the married Men and their Wives, the single Men, the single Women, and Boys and Girls, with their Names, amounting to 395 Persons.

Another List, dated February 1748. of the People established by them at Nazareth, Gnadenenthal, and Gnadenhutten, with their Names, amounting to 145 Persons.

Another List, dated August 1748. of the Children in the several Settlements of Frederick's Town, German-Town, and Oley, amounting to 122 Persons; from which Settlements a Return of the grown People is not as yet arrived.

And Mr. *Coffart* also produced,

No. 45. *A Certificate from the Customhouse, signed Edmund Horrex, Inspector of the River, dated February last, 'That the Ship Irene from Holland lately cleared out for Philadelphia, ' with about 150 German Passengers.'*

The

The Number of the Brethren already settled, and going to settle in *Pensylvania*, contained in the said Lists and Certificates, amounts in the Whole to 812 Persons.

And they produced also,

No. 46. *A Letter from the Trustees of Georgia, dated the 27th of September 1737.* in which it is declared, 'That there was a Number of the Brethren settled in that Colony, and that the Trustees approved of their Behaviour; but that the Mob had disturbed them for not carrying Arms, of which they complained to the Trustees;' who sent Orders (as appears by

No. 47. *A Letter from them to Mr. Causton, Magistrate at Savannah, dated the 3d of August 1737.*) 'That Justice should be done them, and they should be exempted from carrying Arms.' But many of them, not being willing to give Uneasiness to others, by availing themselves of that Exemption, withdrew from that Colony.

They also produced,

No. 48. *A Letter from Conrad Weisser, Esq; a Justice of the Peace, and Interpreter to the five Nations, to one of the Brethren in Shekomeko, in 1743.* testifying, 'That he respected them greatly, that they were also beloved and respected by the Indians for their Behaviour amongst them.' As also,

No. 49. *A Letter from Governor Thomas, of Pensylvania:* And,

No. 50. *A Copy of another from the Honourable Mr. Penn, Proprietor of the said Colony, to his Grace the Duke of Newcastle, dated the 30th of April 1747.* And,

No. 51. *From the said Proprietor to Count Zinzendorff, dated the 11th of May 1747.* And,

No. 52. *Another Letter from Lieutenant-General Oglethorpe, to the Lords Commissioners of the Board of Trade and Plantations, dated the 1st of November 1746.* All approving of their Behaviour in the different Parts where they were settled.

No. 53. And the Committee received the following Letter from the Proprietor *Thomas Penn, Esq;* directed to their Chairman; viz.

S I R,

S I R,

‘THE Deputies of the *Moravian* Brethren having desired me to certify to you the Behaviour of those settled in *Pensylvania*, I am to inform you, that about Eight Years ago one of the Brethren purchased a Tract of Land containing Five thousand Acres, and settled on it, and another Tract, several Hundred People, who have built Two Towns, made good Improvements, and live quietly among their Neighbours.

‘Above One hundred of these People sailed about Ten Days since for *Pensylvania*; they appeared healthy, able-bodied People, and very fit to settle a new Country.

‘As I apprehend they will make good useful Subjects, I cannot but wish them all reasonable Encouragement, especially when I consider their Endeavours to civilize the *Indians*, and to make them acquainted with Principles of Religion, may

‘much strengthen the *English* Interest among those People.’

‘I am,’ S I R,

Spring-Garden,
February 21, 1748.

Your most obedient Servant,

THOMAS PENN.

Then there was produced,

No. 54. *An Act of Parliament, of the 20th Year of his Majesty King George II. for extending certain Provisions, &c. to Foreign Protestants, who conscientiously scruple the taking an Oath:* In the Preamble of which is recited, ‘That many of those called the *Moravian* Brethren are settled in his Majesty’s Colonies in *America*, and demean themselves there as a sober, quiet, and industrious People.’

IV.

With Regard to their being numerous,

They produced to the Committee,

No. 55. *A Narrative concerning the Number of the Brethren, extracted from their Archives, attested by John Frederick Frank, Register of their Church:* ‘That the Brethren amount to above 20,000, not including those under the Age of 14, and also those who still conceal themselves in *Moravia*, *Bohemia*, the *Slavonian* Countries, and other Places.

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‘But

‘ But it is not from hence only that they hope to establish numerous Colonies, but they send them out in such a manner, and such Proportions, that hitherto they have hardly been missed in the Places from whence they have removed. They are People which deeply abhor the being liable to Alterations from the mere Humours of Superiors, where there are no Laws; which Reason has made many of them withdraw themselves from their own Countries, and leave their Properties, and beautiful and well-situated Places, which they themselves had built, rather than dispute by Course of Law their Claims; and this Temper of Mind makes great Numbers of them choose to remove into those Dominions which are ruled by Law, and where they cannot be molested by the mere Wills of others; and in all Places where they have established themselves, they have made the Liberty of Removal a Preliminary Article.’

V.

As to their being possessed of Substance,

They produced,

No. 56. *A Narrative signed by Abrah. Gersdorff, Senior Politicus*, setting forth, ‘ That altho’ the Substance of the Brethren, with regard to some Countries, is not to be demonstrated, yet it may be guessed at a little by this, That one of them only has about 6000 Subjects in a certain foreign Country; and there are at least 40,000 Acres more of well cultivated Land, belonging to the Possessions of the Brethren, in the same Country.’

‘ For the rest, it appears clearly by the Charge the Advocate has given to the General Deacon’s Office of his Brethren, That the Brethren amongst the States of another Country possess a far greater Extent of Land, worth above a Million of Crowns.

‘ That the Gentlemen living upon their Income in another Country, they alone are worth half a Million of Crowns, exclusive of the Nobility there, and the Corporations, and the rest of the private Persons, Artists, and Farmers: That the Gentlemen of Fortune have engaged themselves in Support of the Congregation-Credit to the Amount of Two Millions of Florins: The Substance of the Merchants is not to be ascertained: That one eminent Family amongst them has, in the Space of Ten Years, not only supported all the outlandish Colonies

Colonies upon its own Charges, and in other respects expended for the Publick many 100,000 Florins, but likewise, within the Space of Six Years, lent upwards of 1,200,000 Florins to some Princes and Lords, not of their Church, who had then Occasion for it; and has also, before the laying down of his Office, which he had administred for 25 Years, assigned for discharging the Debts of the General Oeconomy, a Fund of One Million and a half of Florins, besides expending in publick Buildings and Places more than half a Million.

VI.

As to their being industrious,

No. 57. They produced several Certificates, which they proved by their Register, to shew, 'That in the Year 1722. they bought a Settlement in *Upper Lusatia* for 30,000 Dollars, which they improved to so great a Degree, that in 1732. it was valued in the publick Register at 70,000, and in 1742. at 100,000 Rix-dollars: That, at a Place in the same Neighbourhood, they improved a Piece of Ground, which 20 Years ago was no better than a mere Waste, into most useful and beautiful Gardens and Meadows: As also, a like Certificate about the considerable Improvements of the Manor of *Ekertsbausen* in *Wetteravia*.
'And another Certificate to prove, That during the War in *Silesia* the *Moravian Brethren* (who upon Invitation from the King of *Prussia* had newly settled there) did within Three Years build Two fine Villages, and a Suburb to *Newsalze*, one of which was built when the *Prussian Army* lay on one Side, and the *Austrian Army* lay on the other Side of the Building, and both within the Territory of the Proprietor; which nevertheless gave no Interruption to the Work.

VII.

To shew that they want no pecuniary Assistance,

They referred to the Narrative of *Abraham Gersdorff*, in which they made appear, that they are possessed of Substance.

And also produced,

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No. 58.

No. 58. *A Letter of the Count of Zinzendorff to the Dowager Princess of Orange* ; which sheweth, ' That, upon their purchasing Lands in her Barony of *Yffelsstein*, the Count insisted, ' that no pecuniary Assistance should be given to any of his ' People.'

VIII.

And to prove, that the Brethren should have made larger Settlements in *America*, if earlier supported,

They produced an Account (proved by their Register),

No. 59. *Of the Disbursements which have been made in other Places since the Resolution of Bishop Ludovicus to transfer his Brethren and their Substance into the English Colonies had been frustrated*, amounting to about 200,000 *l.* ' by the Diversion of which ' Sum, that the above-mentioned Nobleman would have converted to the sole Use of settling in the *English Colonies*, the ' said Colonies have been Losers, not to mention the Harm which ' arose to the Whole from the personal Dissipation of the Colonists in different private Settlements.'

Then they produced,

No. 60. *A Letter of the whole Body of the Silesian Menmonists to Count Zinzendorff*, dated 1734. And also,

No. 61. *Extract of a Letter to warn the People who design to transplant themselves to America, and to recall those already gone.* And also,

No. 62. *A Memorial of the Count to the Lords Commissioners of Trade and Plantations*, dated the 31st of December 1744. And also,

No. 63. *A Memorial of Abraham Baron Gersdorff*, dated the 7th of May 1745. As also,

No. 64. *Another Memorial from Abraham, Baron of Gersdorff*, dated 20th May 1745. All which are hereunto annexed.

IX. & X.

IX. & X.

To shew that the *Moravian* United Brethren are an antient Church, universally known,

The Deputies produced to your Committee,

No. 65. *Letters Patents of the Patriarch Neophytus of Constantinople, 1740. to all Patriarchs, Metropolitans, and Bishops;* which sheweth the Opinion of the Greek Church in their Behalf; and hereunto annexed also,

No. 66. *Two Letters of Samuel Archbishop of Dercon, to the Deputy of the Brethren at Constantinople 1740. relating to the before-mentioned Letters Patents;* and also,

No. 67. *Luther's Testimonials;* and also,

No. 68. *Bucer's Testimonials;* and also,

No. 69. *Testimonials of the Helvetick Divines, Calvinus and Musculus;* and also,

No. 70, 71, 72, 73. *Four original Letters of the late Bishop Jablonsky;* as also,

No. 74. *A List of several antient and modern Authors, who have wrote about their antient and modern History;* which Letters, Testimonials, and Lists, are hereunto annexed.

And to prove, that this antient Church has been known in England,

They produced the following Papers.

No. 75. *An Abstract out of a Journal of King Edward VI. page 46. setting forth, 'That John a Lasco, a Bishop of the Brethren, was appointed by King Edward VI. to be one of the Commissioners for examining Ecclesiastical Laws.'* And,

No. 76. *A Sermon of Doctor Thomas Bennet;* wherein he considers the Case of the Episcopal Churches in Poland and Prussia. Preached in Two Churches at London and Southwark, 1715. And,

No. 77. *A Letter from the late Dr. Watts to a Friend of his in America, 1738.* And,

No. 78. *A Narrative made by a late great Prelate in Russia to the Brethrens Deputy Mr. Arvid Gradin, then at Petersburg.*

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And

And to prove, that *they have also been known in all other Protestant Churches,*

The Deputies produced the following Letters and Accounts from different Countries.

No. 79. *A Letter from the Rev. Mr. Kraft, Rector at Ratibon, testifying, "That the Confession of Faith of the Church at Herrnhut had been distributed to all the Embassadors, by the Secretary of the Duchy of Wurtemberg.*

No. 80. *A Letter from the Governor of the Principality of Gorlitz, to Bishop Ludovicus.*

No. 81. *The Swedish Doctor Alstrin of Wexio's Letter to the Deputy of the Brethren at Petersburg.*

No. 82. *A Letter of the Deputy-Governor of Estland to the Deputy of the Brethren, the Baron of Gersdorff, 1743.*

No. 83. *Abstract of a Letter of the Divines at Copenhagen, to the Advocate and Directors of the Brethren.*

No. 84. *An Answer of the Divines at Tubingen to the Superintendents of the principal Seminary of the Brethren, 1743.*

No. 85. *An Account of the Visit of the Rector of the University of Geneva, and the then President of the Ministry, paid to the Bishop Ludovicus, when he was there, 1741. in the Name of their Bodies.*

No. 86. *The Testimony given by the Count of Budingen to the Brethren, in the Charter given to the Town of Herrnhag, 1743. Which are hereunto annexed.*

XI.

To prove, that the said Church hath been countenanced by the King and State of *England*, by the King of *Prussia*, and by the *Swedish* and *Dutch* Divines,

The Deputies produced the Twelve following Vouchers.

No. 87. (1.) *His Majesty King Edward the VI's Letters Patents for John a Lasco [a well-known Bishop of the Brethren] July 14, 1550. appointing him Superintendent of the German and other Protestant Congregations from more distant Countries. With*

An Extract from Voetius on that Subject. And
An Abstract from Wingerfcii Sclavonia Reformatæ on the
same.

No. 88. (2.) *An Account of the distressed Estate of the an-*
tient Church the Fraternal Unity, addressed to the Church of Eng-
land---and by his most Excellent Majesty Charles the II'd's special Or-
ders, recommended under the Hands of his Grace William Sancroft,
Lord Archbishop of Canterbury, and Henry Compton, Lord Bishop
of London, to all pious and compassionate Christians: In which
Address it is set forth, ' That the Bohemian Church has been
' free, from her Infancy, for almost Seven hundred Years, from
' the Encroachments of the Roman See: Crushed at last by its
' prevailing Power, was sinking apace into Death and Ruin;
' when, being ready to expire, she brought forth a Benoni, a Pro-
' geny, which, growing up in the several Parts of Bohemia, ani-
' mated and acted by one and the same Spirit, obtained the
' Name of Unitas Fratrum, Fraternal Unity---as it appears by
' Lasitius, and other Authors.'

' That this Fraternity, the Heirefs of the truly antient Faith,
' watered and enriched with the Blood of Hufs and Jerom of
' Prague, her famous Martyrs, taking deep Root in Bohemia,
' spread its Boughs as far as Poland, renounced the growing Er-
' rors of Popery, and preserved the Succession of Episcopal Or-
' ders.'

' That King Frederick of Bohemia being routed and dispossessed
' of his Realm, this Church shared in the same Fate.'

' That this Church in Poland continued for many Years pro-
' sperous under the Encouragements of several Privileges granted
' and confirmed of diverse Kings and Princes; but not being
' able to contend with the more potent Strength of the Roman
' Catholics, she was bereft of her former Protection, languish-
' ing ever since under the Rage and Fury of those who violate
' all Faith.'

' That it was through the Bounty of the English Church they
' were formerly saved from a fatal Ruin; but that after so great
' Suffering they have scarce recovered their Spirits; having also
' lost the Assistance of the Secular Power, which for some time
' supported them.'

' That they saved their Lives; but lost their Strength.'

' That they have been deserted by the Great Men, who,
' weary and ashamed of the Cross of Christ, have yielded to the
' Romish Allurements.'

' That

‘ That the *Romish* have armed the publick Courts of Judicature to their Destruction ; and without Right and Reason have dragged them to the Tribunals ; where, under the Colour of Justice, their Liberties and Estate, and often their Lives, have fallen a Sacrifice to arbitrary Power.’

‘ That after this Manner some of their most eminent Churches (against ratified and established Privileges by publick Law) have been forced out of their Hands.’

‘ That the Decrees of the Tribunals have struck at once at the Patron and Pastors of them, under the odious Name of *Arianism*, *Blasphemy*, and *Heresy* ; some have been sentenced to be banished, some beheaded, and some to be burnt alive. Given in the Synodal Convention of *Lyssa* in *Great Poland* the 10th February 1683.’

No. 89. (3.) *Another Account of the Sufferings of the Episcopal Reformed Churches, formerly in Bohemia, now in Great Poland and Polish Prussia; and an Address to the Church of England, by the Encouragement of his Majesty King George the First, and the Solicitation of his Grace William Wake, Archbishop of Canterbury, and Doctor John Robinson, Bishop of London 1715-6.*

No. 90. (4.) *A Letter of the Countess of Lippe Schaumburg to the Deputies of the Moravian Brethren at London, relating to her late Majesty Queen Caroline's Command to bring them into her Presence the 12th July 1728.*

No. 91. (5.) *A second Letter of the same to Count Zinzendorff the 19th November 1728.*

No. 92. (6.) *Prince Charles of Denmark's Answer to Count Zinzendorff, relating to the Moravian Brethren. Wemetoſte, the 31st October 1727.*

No. 93. (7.) *A Letter from the King of Prussia to Bishop Jablonsky, relating to the Count's Person and Way.*

No. 94. (8.) *Another from his Prussian Majesty to the Count, relating to the Controversies arisen against him. April 11th, 1738.*

No. 95, 96. (9, 10.) *The present King of Prussia's Two Rescripts to the Government of Neufchatel, in behalf of the Brethren, the 17th March 1742. and the 11th April in the same Year.*

No. 97. (11.) *Testimony of the Swedish Divines at Stralsund, given to Count Zinzendorff, after a publick Conference the 26th of April 1734.*

No. 98. (12.) *A publick Protestation of the Minister Francis de Bruin at Amsterdam, in behalf of the Brethren, against some of his Fellow-Ministers, the 30th of October 1738. and a Decree of the Burgomasters of that City to the same Effect; all hereunto annexed.*

XII.

To prove that the said Church hath been relieved in its perplexed Circumstances, by his late Majesty *George the First,*

The Deputies produced to that Effect,

No. 99. (1.) *His Majesty's Order in Council, March 1715-6, for the Relief of the suffering Episcopal Churches now in Poland, Prussia, Transylvania; which is as followeth:*

At the Court at *St. James's* the 10th of *March 1715.*

P R E S E N T,

The K I N G's most Excellent Majesty,

His Royal Highness the Prince	Earl of <i>Cholmondeley,</i>
of <i>Wales,</i>	Earl of <i>Loudon,</i>
Archbishop of <i>Canterbury,</i>	Earl of <i>Ilay,</i>
Lord Great Chamberlain,	Lord Viscount <i>Townshend,</i>
Lord Privy Seal,	Lord <i>Boyle</i> Earl of <i>Orrery,</i>
Lord Chamberlain,	Lord <i>harkton,</i>
Duke of <i>Argyll,</i>	Lord <i>Parker,</i> Lord Chief Justice
Duke of <i>Montrose,</i>	of the King's-Bench,
Duke of <i>Roxburgh,</i>	Lord <i>Coningsby,</i>
Duke of <i>Kent,</i>	Mr. Comptroller,
Duke of <i>Kingston,</i>	Mr. Vice-Chamberlain,
Marquis of <i>Annandale,</i>	Mr. Secretary <i>Stanhope,</i>
Earl of <i>Darby,</i>	Mr. Chancellor of the Exche-
Earl of <i>Lincoln,</i>	quer,
Earl of <i>Dorset,</i>	Sir <i>Richard Onslow.</i>
Earl of <i>Manchester,</i>	

' Upon a Representation on this Day made to his Majesty, by
' the most Reverend Father in God *William* Lord Archbishop of
' *Canterbury,* of the deplorable Condition of several Episcopal
' Protestant Churches in *Poland* and *Transylvania,* occasioned by
F ' the

‘ the long Continuance of War in those Countries, and other
 ‘ Miseries that have befallen them, his Majesty, in Commiseration
 ‘ of the said poor Sufferers, is graciously pleased, with the Ad-
 ‘ vice of his Privy Council, to order, as it is hereby ordered, That
 ‘ the Lord High Chancellor of *Great Britain* do cause Letters Pa-
 ‘ tents to be prepared, and passed the Great Seal in the usual
 ‘ Manner, for the Collection of the Charity of all well-disposed
 ‘ Persons, for Relief of the said poor Sufferers, throughout *Great*
 ‘ *Britain*, or such Part thereof as their Agents shall desire.’

Attested by WM. SHARP.

Then they produced

His late Majesty's Letters Patents to all Archbishops, Bishops,
&c. in pursuance of the said Order ; Part whereof is as follows :

‘ Whereas it has been represented unto Us, as well upon the hum-
 ‘ ble Petition of the Bishops and Clergy of the Reformed Episco-
 ‘ pal Churches first settled in *Bohemia*, and since forced, by the
 ‘ Persecutions of their Enemies, to retire into the *Greater Poland*
 ‘ and *Polish Prussia*, as by the Relation of their Deputies sent hi-
 ‘ ther on Purpose to represent their Sufferings, and the necessi-
 ‘ tous Estate of those Churches, to Us---Wherefore the said poor
 ‘ Sufferers have humbly besought his Majesty to grant them most
 ‘ gracious Letters Patents, Licence, and Protection.’ ---

‘ Unto which their humble Request, We, with the Advice of Our
 ‘ Lords, and others of Our Privy Council, have graciously con-
 ‘ descended, and have ordered Our High Chancellor of *Great*
 ‘ *Britain* to cause Letters Patents to be prepared, and passed under
 ‘ Our Great Seal of *Great Britain*, for the Purpose aforesaid---Know
 ‘ ye therefore, That, of Our Royal Compassion, and Christian Zeal
 ‘ for preserving the Remainder of the said Episcopal Churches in
 ‘ *Great Poland* and *Polish Prussia*, now already reduced from
 ‘ more than Seventy to about Fifteen Congregations, and for re-
 ‘ storing the University and College of *Enyed* in *Transylvania*,
 ‘ so necessary to the Preservation of the Reformed Religion, and
 ‘ Episcopal Churches, in that Country ; We have given and
 ‘ granted, and, by these Our Letters Patents under Our Great Seal of
 ‘ *Great Britain*, We do give and grant to their Deputies full Power
 ‘ to receive the Benevolence of Our loving Subjects for the Relief
 ‘ of the said poor suffering Protestants, and for the Preservation of
 ‘ the Protestant Religion in these Countries ; and We do in a par-
 ‘ ticular manner hereby recommend it to all and singular the Arch-
 ‘ bishops and Bishops of all the Provinces of *England* and *Wales*,
 ‘ that they, and every of them, give a particular Direction to all
 ‘ the Parsons, Vicars, and Curates, of all and every Parish for the
 ‘ Ad-

‘ Advancement of this so charitable and good Work :---And We
 ‘ do hereby authorize, nominate, and appoint the most Reverend
 ‘ Father in God *William* Lord Archbishop of *Canterbury*, the
 ‘ Right Honourable *William* Lord *Cowper*, Lord High Chancellor
 ‘ of *Great Britain*, the most Reverend Father in God *William* Lord
 ‘ Archbishop of *York*, the Right Reverend Fathers in God *John*
 ‘ Lord Bishop of *London*, *William* Lord Bishop of *Carlisle*, *Wil-*
 ‘ *liam* Lord Bishop of *Sarum*, *Charles* Lord Bishop of *Norwich*,
 ‘ and *George* Lord Bishop of *Bristol*, to be Trustees for the Ad-
 ‘ vancement of the said Charity.’

XIII.

To prove, That the Brethren are a quiet-minded
 People, who desire nothing more than to possess
 Liberty of Conscience, without Restraint,

They referred to a Narrative of Baron *Gersdorff* their *Senior*
Politicus, No. 31. ‘ That when in *Germany*, and in many other Pro-
 ‘ testant Provinces, the Longing after their Ministry, was so great,
 ‘ that several Thousand People were committed to their Care by
 ‘ the proper Guardians of the said Congregations, they carefully
 ‘ avoided the Coalescing of those Protestant Congregations with
 ‘ their Episcopal Constitution.’

They also referred to the Letters Patents of King *Edward* the
 Sixth, ‘ That, because they would not dispute with the *Low*
 ‘ *Dutch*, who got Possession of the Church of *Austin Friars*,
 ‘ they have not claimed their Right to the said Church, which
 ‘ was granted to them by the said King *Edward* the Sixth’ (whose
 Letters Patents are annexed under, No. 87.)

They also produced the following Vouchers to prove how
 they have behaved about the several Commissions they found
 themselves intrusted with these Twenty-five Years past, and on
 the several Occasions, when Multitudes of religious People threw
 themselves, with the utmost Fervency, into their Care ; and how
 they are used to act towards Constitutions already established,
 when it appears to them, that the Privileges to be granted to
 them may prove unfruitful, if not prejudicial, to the present
 Conveniency of those Constitutions.

No.

No. 101. *The Bishops of the Moravian Brethren in America their Protestation against the joining to the Episcopal Church of the Brethren, such as began to separate from the Church of England, delivered to the late Archbishop of Canterbury, by Two of the Deputies of the latter, 19th Nov. 1742.*

No. 102. *An Address of all their Bishops to the late Bishop of London, on account of their Labours among the Heathens, 1743.*

No. 103. *The humble Address of the Brethren in Union with the Moravian Church, delivered to his Majesty King George the Second, on account of the intended Invasion from Dunkirk to favour the late unnatural Rebellion, 27 April, 1744.*

No. 104. *A private Answer of the Count Zinzendorff to the Bishop of London, for the better informing his Lordship about some Charges against the Moravians in a publick Writing, intituled, Observations upon the Conduct and Behaviour of a certain Set called Methodists, &c.*

No. 105—110. *Five Letters to the Archbishop of Canterbury. And*

An Abstract of another, relating to the Re-union of the separated Brethren to the Church of England.

The Answers of his Grace were re-delivered to him. No Copy taken.

No. 111. *The Declaration delivered to the several Offices of the Lord Archbishop of Canterbury, the Lord Chancellor, the Secretaries of State, and the Master of the Rolls, by his Grace the Duke of Newcastle's Permission.*

To prove the voluntary Removal of the Brethren from the Roman Catholick Countries,

The Petitioners produced,

No. 112. *A Letter of the Count Zinzendorff to the Count of Schrattenbach, Brother to the Cardinal Prince of Olmutz, dated Sternberg in Moravia, August, 1726. in pursuance of a foregoing Conference at Cremfier.*

In regard to the Behaviour of the Brethren towards the Greek Church, the Protestant Political States, and Ecclesiastical Congregations,

The Petitioners produced,

No. 113. *An Abstract of the Account of the Deputation of the Brethren to the Greek Church at Constantinople, in the Year 1740. in order to prevent Misunderstandings on account of the Brethrens*

threns settling in *Wallachia*; and of their Mission among the *Guebers* in *Persia*.

No. 114. *A thanksgiving Letter of the General Synod to his Majesty the King of Poland, declining the Settling of the Moravian Hierarchy in Saxony, Dec. 1748.*

No. 115. *A Form of the usual Reception in the Care of the Moravian Discipline, for the Space of Two Years, May 1744.*

No. 116. *A Regulation for the Inhabitants of Herrnhuth, when the victorious Prussian Army were there, Marienborn, November 1745.*

No. 117. *A Testimony of the King of Prussia's great Council of State, given to the Moravian Brethren, with a Memorial of the Transaction of the Advocate of the Brethren with the Court of Berlin.*

No. 118. *Testimony of the Royal Commissary in Holstein, 7th Sept. 1739.*

Testimonials of their Behaviour in other Parts of the World.

No. 119. *Testimony of the Dutch Consul at Algiers, in respect to their deceased Missionary there.*

No. 120. *Testimony of the Director of the West-India Company, of their Labour amongst the Negroes in the Carybees, 14th February 1739.*

No. 121. *Testimony in behalf of their Missionary amongst the Hottentotts, in the Year 1739.*

No. 122. *The Governor General of Batavia his Testimony given of the Brethren in Columbo, 9th July 1742.*

No. 123. *A Letter from the Lutheran Minister in Groenland to the Bishop Ludovicus, relating to the Moravian Church there.*

No. 124. *A Letter from a Cabinet-counsellor of King Christian VI. shewing plainly, that the Brethrens Removal from Pilgerruh, a Place which they themselves built, and which to this Day remains their Property, happened out of a mere Condescension.*

Note, The former Inhabitants of that new-built Place became the first Settlers of Bethlehem in Pennsylvania.

XIV. & XV.

To prove the Reasonableness of their Desires for an Exemption from taking Oaths, and bearing Arms.

The Petitioners, being examined, informed your Committee, that the Brethren enjoy these Privileges in all Places where they
G dwell,

dwelt, including the Three Places where those Privileges were disputed with them.

To prove which Assertion they produced the following Documents:

A Letter from the Dean of the Chapel of the late King of Denmark to a Minister of the Brethren, 1741. See the last preceding Number.

No. 125. *The Exemption from taking an Oath granted them by their Noble Mightinesses the States of Utrecht, 1748.*

Besides the Article in the Silesian Grant hereafter following, under No. 132. Whereby they have been exempted from bearing Arms, and being pressed or enlisted.

No. 126. *A Rescript of his Majesty the King of Prussia to the same Effect.*

At the same time the Petitioners declared, That those of their People, who scruple the Bearing of Arms, will make no Difficulty to pay, in lieu thereof, the Sum or Sums, which Persons of the same Estate, in the same Province, who, by reason of Age, Sex, or other Disabilities, cannot go to War in Person, are assessed and rated at.

XVI. & XVII.

To prove that the strongest Argument to induce the most useful of their Brethren (meaning Tradesmen, Farmers, and other useful Persons), to go over to *America*, will be the granting them such proper and solid Encouragement as may render their Condition in *America* at least as quiet and peaceable as in the Places where they now reside,

They produced,

No. 127. A List sent by the Directors of the Brethren in *America*, in May 1748. of such Tradesmen, Farmers, and other useful Persons, as were wanted at that time.

Then they produced the following Grants of their modern Settlements.

(No. 128. The *Reasons* they give for producing no more of them are the following; viz.

The

The rest of the Brethren live either under such Lords, Members of the *Moravian* Church, who partly are absolutely independent, or were, at least, provided with such eminent Royalties, that they have no Occasion to make any Agreements for themselves, and can grant to the Subjects belonging to their Church whatever they please; or they dwell upon Estates that have been mortgaged to them; or they are *Servi*, as in *Upper Lusatia*, on the Borders of *Moravia*, and in the conquered *Russian* Provinces; in which last Case they comport themselves with the very same Patience, in what concerns this present Life, as their converted Negroes are wont to do, and content themselves with this, that by suffering with the utmost Magnanimity they maintain the Liberty of their Conscience, and enjoy it effectually.)

No. 129. (1.) An Agreement made with the *Bohemian* Brethren about building and settling a Town in *Lusatia*.

No. 130. (2.) An Extract out of the *Agreement* relating to the Mortgage of the Castle of *Marienborn*, and the Estate belonging thereunto.

No. 131. (3.) The King of *Prussia's* Letter to the chief Governments of *Breslau* and *Glogau*, commanding them finally to let the Brethren be undisturbed.

No. 132. (4.) The *Charter* of the Brethrens Settlement in *Silesia*.

No. 133. (5.) The Agreement with the Magistrates of *Neusalze*.

No. 134. (6.) The present King of *Denmark's* *Inlarging* of the former Charters of King *Christian VI.* relating to the Settlement of the Brethren in the *Carybee Islands*.

No. 135. (7.) The Agreement made in respect to an independent Castle in *Germany*: Which are all hereunto annexed.

APPENDIX

Of the Most MATERIAL

VOUCHERS and PAPERS,

Referred to in the

REPORT.

I.
The Extract of the VOCATION, or SECOND CALL (under No 3.), presented to His Excellency Count Zinzendorff, to be Advocate and Guardian of the Bohemian and Moravian Churches (the First having been given about Seven Years before).

In the Lord Jesus highly respected and beloved Lord Count!

THOUGH our dearest Saviour *Jesus Christ* has made a sure Promise to the Congregation, which he has gathered by his Word and Spirit here and there upon Earth, and out of all Nations, Tongues, and Dialects, which Promise also he faithfully fulfilleth at all times, that he would never leave it, but continue with it daily till to the End of the World; and though he himself declared, *One is your Master, even Christ; but you are all Brethren*; and though each in particular can depend upon his gracious Care and Government; and it is plainly said of the Congregation of the New Covenant, that one would not teach the other, and say, Know the Lord; but they shall all know him, from the Smallest to the Greatest: Yet the Holy Scriptures, in the New Testament, as well as the Practice of the Primitive and purest Congregations of the Lord, prove, that he himself has made in the Congregation, as well mediately as immediately, some to be Apostles, Prophets, and Teachers; some as Helpers, Rulers, and Overseers, &c. For which End, he distributes to each his particular Gifts, for the general Use, and for the Edification of his whole Body; which, though it has but One Head, and is ruled but by One Spirit, yet has many and various Members,

whereof each is of a particular Kind, Capacity, and Employment, but all which in their Order and Connexion compose and represent but One complete, well-shaped, and neat Body.

Now this good Saviour having called and made even us to be a Congregation in this Place; and having deigned us his quite special Government of Grace; and having also fitted out and prepared some Members of ours with particular Gifts, for the Administration of the whole Work; therefore we acknowledge the same with humblest Reverence, and with heartiest Thanks. And having been sufficiently convinced all this while, in so many different Opportunities, Trials, and Difficulties, both in Times of Peace and Rest, and in emergent Dangers from within and without, that our dear Saviour approveth of you, dear Count, in a particular Manner, your Grace being endowed by the Lord with Gifts, Insight, Faithfulness, Courage, and Zeal, both in general in the Practice of the Doctrine of *Jesus Christ* and his Imitation, and particularly in ruling and edifying of the whole Congregation, preferably before all the rest; and you having approved yourself accordingly; as also you being best and most solidly informed of the whole Connexion, Rise, and Progress of the *Moravian* Brethrens Unity, by a strict Search into the authentic Documents thereof; and yourself having evidently shewed us that proper Intention which the Lord has with us, and having taught the true Gospel of *Jesus Christ* with Power and Energy; having supplied us, from time to time, with the most edifying Ways for good Christian Order and Decency; defended them against all Contradiction; prevented and turned aside all hurtful Mixtures; wisely made an End of all Quarrels and Disputes about Opinions, having indefatigably been employed in pointing us out that simplest and purest Foundation of our Happiness, *Jesus Christ*, in his atoning Offering of an eternal Value, to take hold thereof in Faith, and to acknowledge it in Obedience of Faith, presenting clearly before our Eyes him whom we had felt in our Hearts a long while before, but never plainly known; and that with so much Grace and Wisdom, that not only we amongst ourselves had no Schisms or Sects, but also, notwithstanding our said Orders, were in no-ways obliged (tho' walking with an unblemished Character all the while) to exclude or cut off from our Fellowship any Person of another Set of Evangelic People or Religion, who was regenerated thro' Faith on the crucified Saviour, and chooseth his Example and his Doctrines as the only Pattern which he copieth by, and desireth, thro' the Blood of the Lamb, and the Word of his Testimony, and the free Professing of that Grace and Truth which is in *Christ Jesus*, continually to overcome the Evil-one, and not to love his own Life till unto Death; nay, as you have laid aside all your temporal and outward Privileges, and also your Station in the King's Court, came to live amongst us, purely for our Congregation's sake, in order to be able to watch and to mind how all Detriment could be prevented, and all true Emendation and Settling in Grace, and in Righteousness, be encouraged; and, even for the sake of our outward Safety, and quiet Habitation here, have ventured your Life, and went in Person to *Moravia*, to intercede for us, and spoke for us with regard to our going out; lastly, as you have, more than any body else, a true and precise Knowledge of all and each Member of this Congregation, knowing best how to advise and to assist every one of them, for which Purpose you never spared your Trouble neither Day nor Night; and thus have intirely devoted your Life and Soul, Possessions and all, for the Service of the Congregation, and even therein strive perpetually to be more faithful and assiduous; we can plainly perceive, and are thoroughly convinced, that the Lord God has particularly chosen you for it, and, from his Heavens, has called and fitted you out to be and approve yourself as a faithful Guardian and Overseer of this our Congregation; yea, you have, in Reality, always been so to us.

It is true, we have been obliged to suffer, that, for some Years past, you did suspend the same in some respects, for the sake of several Incidents in your Circumstances; but, as these Reasons are now at an End, and as those amongst us, who labour with you in Fellowship in the Service of the Congregation, observed, with great Regret, that many Things have either been stopped thereby, or are intirely

intirely dropped, which could and ought very well to have been done, we can no longer delay to desire your faithful Help and Assistance afresh, in the most Brother-like Manner.

Therefore, dearest and gracious Count, it is the unanimous and humble Desire and Request of our whole Congregation, that in this Instance you would let the general Welfare prevail over your well-known Humility of Heart, and willingly and simply accept of the unanimous public Call from the Congregation, wherein you have been a long while ago confirmed by the Lord as to the inward Substance; and henceforward administer the whole Office of our Warden and Advocate in all respects, according to the Wisdom and Faithfulness God has given you. We can assure you, that it is the upright Intention of us all, that (as long as you shall continue in Purity and Faithfulness towards our Saviour *Christ Jesus*, and abide in his simple Truth, as we do not at all doubt) every one shall, by the Grace of our Lord, willingly and gladly obey you in all the Regulations you shall find proper to make from time to time for the Benefit of the Congregation, to its better grounding and establishing in Grace, and for the better Order and Discipline. And to that End we wish you, from our most precious Redeemer, a rich Increase in Grace, Love, Humility, Meekness, Patience; as also of Wisdom, Zeal, Courage, and Power; recommending all of us to your brotherly Love and Faithfulness. But here it is not at all our Intention to bind you to us only, so as not to serve even other Souls: But after the Regulation of our Congregation shall have been completed, and every thing brought in Order, we shall be glad to see you following that Hint, or Call, or Inclination, which the Lord's Providence perhaps would give you from time to time, to bring forth Fruit in the whole Spiritual Kingdom of our Master; and to serve and advise even other Christian People or Congregations with that Gift which is given you: And we will endeavour, during your Journeys and Absences, faithfully to execute what belongeth to us, each in the Office and Employment commended to him, that you in your Turn may labour so much more gladly and undisturbedly in the Work of the Lord, and so much more willingly may continue your Office amongst us *for Life*. And even in case our dear Saviour should please, according to his holy Will, some time or other to fetch you to himself, we will leave it to your Choice to nominate a Person whom you shall think proper, whether it be out of our own or another Evangelic Congregation, whom you shall think fit before God and your own Conscience, and shall declare him worthy to succeed you in your Office.

May *Jesus Christ*, our chief Shepherd and Spiritual King, bless you with a full Blessing from above! May he tread *Satan* under your and our Feet! And may he sanctify us to himself throughout! And through his Grace and Assistance we shall be and remain

*Our very dear and respected Count's, and faithful Advocate's,
(In the Fear of God)*

Herrnhuth, the
26th Jan. 1733.

*Faithful Fellow-Servants under the Banner of Christ's Cross,
The Moravian Brethren in General here and elsewhere.*

(L. S.)

For the whole Moravian Congregation,
Martin Linner, &c. Elders.

For the Missions on the Continent of
America,
George Piesch, &c.

For the Caribbee Islands,
Wenceslaus Neusser,
Tobias Leypold, &c.

For the Mission in Greenland,
Christian David,
Matthew Stach,
Christian Stach, &c.

For the Congregation at Herrnhuth,
John Martin Dober,
John Nitschman jun.

Note, Tho' the Third Call of 1743. be placed first in the Report, yet it being given in Consequence and Continuation of this former, we choose here to set it after.

II.

Extract of the renewed Appointment or Vocation of the General Synod of all the Brethrens Churches, given in the Year 1743. to the Right Rev. Bishop Ludovicus (sub No. 2.).

THERE has no Answer been given to your Grace in Writing, with respect to the Declaration you made to our Brother *Jonas Paul Weifs* about laying down your Office: But, by the Endeavours and Progress of the *Moravian Brethren* in their Church Affairs occurring during your Absence, there has, in the mean time, been Answer enough suggested; and that it is yet quite unseasonable to grant you the desired Rest, and intire laying down of your Office with our Cross's Congregation.—After you have been so successful in your Design, not only to keep back the dear *Moravian* People hitherto from setting up a System of their own, and a Church separated from other Flocks of Christ, but also to make use so timely of the peculiar Situation of the little Church, which, out of so many Sects and Religions, had, under the Favour of the *Moravian* Institutions, returned together to the fundamental Principles of the first Protestant Confessors, that now again one sees upon Earth a free Congregation of God, a συναγωγή ἐν πνεύματι, which, without Law or Rule, stands in One Spirit and Soul; and which can call no one its Father upon Earth, because One is its Father in Heaven, and they are all Brethren.—Has it not been effected through the Grace of *Jesus*, and your Ministry, that our Congregation is fixed and sunk down on the only Foundation, *Jesus* and his Blood? Was it not you who from the Beginning insisted on it, that the Congregation of God in the Spirit, *i. e.* the old universal Congregation of *Jesus* for these 1700 Years, should not be confounded with the *Moravian* Hierarchy, and its Constitution, when it came among us, and we, out of Love, have undertook to care for it? Have you not heartily opposed the *Moravian* Church's being kept distinct; and rather suspended the Rights exercised by them Sixty Years before all other Protestant Churches? &c.

We set and establish you therefore once more, and now as before, with good Consideration, in the Name of our God *Jesus Christ*, his Father and Holy Spirit, to be a fully-impowered Servant (or Advocate) and Householder (or Steward) of us, within and without, at Home and in the Pilgrimage, in *Christendom* and among the Heathens, in such a Manner and Sense, that not only without your Foreknowledge nothing new respecting the Foundation shall come up in our Congregations, nor any Conclusion of Importance to the Whole shall be valid; but also no further Story shall be built upon your fundamental Plan of the Protestant Doctrine of the *Augsburg* Confession, and that ἀλληλούειν ἐν ἀγάπῃ with all Christians, without consulting you. On the other Hand, since we know, that we have received the Grace of the pure Doctrine, and of the Sinner-like Blessedness and Godliness in the bloody Footsteps of the Lamb of God, thro' your joint lending a Hand; and, in general, the whole Plan of our blessed Institutions has been carried on, not without your Assistance at least, from the first Lineaments till thus far: Therefore we authorize you, by virtue of this general Power, to proceed therein so much the more securely, as your Actions alone, as yet, are of an original Kind.—It is not only proper, but necessary, to nominate to us your Successor: Therefore you will not neglect the eventual Designation of such a one, forasmuch as you can't be ignorant how many Dangers and Trials your Pilgrimage is exposed to above others, &c.

The Congregation of the Lamb of God, which for these Three hundred Years have been called The Brethren.

That this Vocation has duly been executed, and signed by the several Orders, and delivered to his Grace's own Hands, *Nov. 21. 1743.* Witnesses,

POLYCARP, *Episc. Senior.*

III.

A true Extract of the Acceptation of the said VOCATION in the ensuing Autumn 1744. (under N^o. 4.)

Most Reverend, Reverend, Noble, and Worthy Brethren!

YOU know, from my constant Practice, that I look upon your outward Constitution in no other Light, than another religious Polity; in which respect, one can at all times, in Antiquity and established Rights, either ballance or outweigh the other: But the inward Value, which is not to be measured by any external Privileges, remains temporary, and of an ambulatory Nature. You have an important Rank among the Protestant Church-Disciplines, which, at present, subsist in a certain Form; namely, you are the oldest of all: You do not yield much to any in Acuteness and Capacity; and it is not possible, that any one can be present at a Synod, without perceiving, that that which makes People to be a Sect, and is the real Bane of all religious Constitutions, is fully overpowered by Truth, Simplicity, and Discernment till now, &c. As soon as the *Moravian* Church affects a Lordship, even only so far as in former Times, in some Places and Provinces, she really had it, immediately we have done with each other; and I shall not give myself the Trouble to patronize them in this, &c. I must, in my Manner of acting, suit myself to the *Threefold Tropus*, which the *Moravian* Discipline, without all Affectation, has, and is obliged to have, &c.

I myself should have done you no Service, if I had, by an affected Simplicity, left these *τρεῖς παίδες* (which have so plainly and spontaneously distinguished themselves according to the Threefold Ideas of Education), mixed and confused together; which Way would, perhaps, have supported itself some-how, so long as I, or some other First-fruits, were yet in the Body; but, after our going Home, would infallibly degenerate, either into a Latitudinarian Hodge-podge, or into fierce Disputing.

As to my own Persuasion, I have not much here to say. You all know my Sentiments in Religion: I hold the fundamental Principles of *Luther*. I lay not only the Words of the Confessors as the Foundation of my Discourses, which also a Partizan of another religious Denomination may perchance do, but their real, true, and uniform Meaning; and keep this constantly in my Eye, even amidst the most free, round, and, on account of their Directness, paradoxical Expressions, &c. I also see not the least Scruple why I should not serve the common Cause among all the Three Tropus's, as long as I am in *Europe*, yea, as long as I live; since even the Ruin thereof (which, I hope, will not happen) could not excuse me from this Duty, &c.

Finally, I protest now as formerly, that I account your very antient, and so often successfully amended Constitution, as a Wonder of Divine Grace, and an indispensable Piece of his Church-Oeconomy in the Whole; and will gladly further spend myself under the said Modification, especially if the Declaration of the old Brethren is always kept in mind, in *Historia Lascitii Fratrum Bohemorum*, p. m. 346. "Protestamur
"constanter, hoc unum esse (DISCIPLINAM) quod patres nostros etiam post
"accensam alibi Evangelii facem, in sua singularitate detinuit, nosque detinet; si
"impetrare possumus, ut illi nobiscum, quid ad Evangelii gratiam perfectè dispen-
"sandam desit, agnoscant, finem hanc parte dissensionum fore pollicemur. Desinant
"cæteri Evangelici de Evangelio rixari, et incipiant secundum Evangelium vivere,
"utque ab omnibus Christo sacratis (addo, vel tales se profitentibus) vita Christianis
"digna exigi possit, tribunal Christi inter se ad leges ipsius Christi erigant; nos
"peculiares cætus esse desinemus. Percant sectæ, nostra etiam! modo non pereat
"quod usquam boni est, sed collectum in communem Ecclesiæ thesaurum commune
"sit, &c."

That a Christian Divine, a Divine of the Cross, a Divine of Peace and Truth, may, in the mean time, lose nothing; as about which (even tho' one goes ever so timorously and softly to Work, to the Degree of spending not only some Reflection upon all false and erroneous Spirits, but even of sitting for a while, as I, out of a cer-

tain high-strained Candour, have done, at their very Feet) a solid Mind must necessarily be thoughtful after all: To this end, he must, as it were, intrench himself to the very Eyes behind the Doctrine of our Saviour's Sufferings; behind the general Principles; behind the simplest Modifications of divine Truths; and behind a rational and invincible Chain of indisputable Sayings of Scripture; so that he can truly say with Alacrity of Conscience, Here I stand; I can do no otherwise: God help me! &c.

Now, highly honoured Sirs and Brethren! may my Lord Jesus bless you as his dear Inheritance, intercede for you with his heavenly Father, preserve you from all destructive Persecutions from without, and, through his Holy Spirit, from all Siftings from within; among which I always reckon the *being great*, the needless *extending one's self abroad*, and a *Donatism*, though ever so well supported. God prevent this for the Sake of his Cross's Plan. *Amen.* I remain

Your faithful and well-known Servant in the Lord,

Ludovicus, Ep. m. pr.

Inscription.

To the Right Reverend, Noble, and Reverend the Bishops, Seniors, Deputies, Syndics, also Ordinaries, Adjuncts, and other Clergy, of the Evangelic Moravian Church of the Augsburg Confession, and of both Tropus's of the Unity, respectively.

IV.

The Narrative about the Name and Church of the Brethren (under No 5.)

WE do not here enter into antient Times: This belongs partly to that Head, *Antient Church known*; partly it is too prolix, and too much mixed with Criticism, for us to trouble the Committee with it.

The present Ordinary did, according to the Advice of a great Prelate of the *English Church*, resolve to go on with the Succession; and, for that End, did not only receive Episcopal Consecration himself from the Hands of the old *Bobemian Bishop Jablonsky*, and the *Moravian Bishop David Nitschmann*, and also with Concurrence of the still living *Polish Bishop Christian Sitcoviuss*, May 1737. but, after the Decease of the late senior Bishop Dr. *Ernest Jablonsky*, being chosen himself to be Ordinary of the United Churches, and also their Advocate, he, in the former Quality, always assisted by Two of his Colleagues, continued to confer Orders on other Prelates, in order to preserve the lawful Succession, the last of whom, the R. R. Bishop *John*, Son of the Baron of *Watteville*, chosen at the General Synod at *Zeyst*, 1746. and consecrated in the following Synod at *Herrnbaag*, May 1747. *adhibito Ordinarii Consilio*, enabled the acting Brethren to the last Transaction with the Court of *Saxony* in the Month of *August* 1748. He is presumptive Successor of the R. R. Bishop *Lewis*, in the Quality of Ordinary.

And now to come to the Reasons why the so-called *Bobemian* and *Moravian Churches* desire to be known by their original Denomination; viz. The Protestant Episcopal Churches of the *Unitas Fratrum*, or *United Brethren*.

There are no more than Two Episcopal Churches amongst Protestants; the one known through all the World under the Name of *Ecclesia Anglicana*; the other characterized for at least Three Ages as the *Unitas Fratrum*, comprehending generally all other Protestants, who chose Episcopal Constitution. The First is the only one which may justly claim the Title of a National Church; because she has at her Head a Christian King of the same Rite; which Circumstance is absolutely required for to constitute a National Church.

The other Episcopal one, known by the Name of *Unitas Fratrum*, is far from pretending to that Title.

A *Moravian* is an Inhabitant of the Country of the same Name. The *Moravian Bishoprick* is in the Hands of a *Roman Catholic* Prelate, who resides at *Olmutz*, and is also a Prince of the Empire.

The

The Brethren, in whose Hands the Direction of the United Churches actually resides, are truly of *Austrian, Bohemian, and Moravian* Extraction; but, having left their Properties, in order to enjoy an undisturbed Peace of Conscience, decline a Name, which confounds them frequently with a Religion they are intirely Strangers to: The Danger of which Confusion has, upon an odious Occurrence, manifested itself in the Ideas of many People, and was the very Reason of our last Persecution in *Albany*, which raged terribly before it was stopped by the Justice of the Right Honourable the Lords Commissioners of Trade and Plantations.

As often as there is any Mention made of an Episcopal Protestant Church throughout *Bohemia, Poland, Prussia, Germany, and the United Provinces*, every body knows, that it means our Brethren. The only Country, where it would be necessary to subjoin some Characteristic to that Denomination, would be the Realm of *Great Britain*, and the Dominions thereunto belonging, the Ecclesiastical Constitution of that Monarchy being Episcopal, and National *καὶ ἐθνικὴ*; which latter (as is said) the Brethren's Church cannot be, nor do they desire it.

The famous Instrument presented to the Emperor *Rudolphus* 1609. called *Ratio Disciplina et Ordinis, &c.* says in its Preface, as P. 5. "*Appellabant totam Congregationem UNITATEM FRATRUM, quemadmodum et hactenus.*" P. 7. "*Iussi sunt FRATRUM Patroni et Seniores exhibere, &c. et tandem in subscriptione, Seniores et Ministri UNITATIS FRATRUM.*"

But it seemeth needless to make more Allegations in this behalf, when we are enabled to support our Petition with uniting the Denominations, which the Kings and State of this Realm have given to our Constitution in these last Years; when the last Act of Parliament* distinguishes our People from the other Protestant Denominations by our antient Name of *Brethren*; in pursuance of that gracious Order His late Majesty King *George* the First issued in Council in behalf of our then suffering People in different Countries; which Congregations His Majesty is pleased to call, as well in the said gracious Order, as in the Letters Patent, Protestant and Episcopal Churches; the happy Continuation of which appears by the uninterrupted brotherly Correspondence of both Churches, carried on by the Primates of all *England* with our Bishops.

Therefore the Syndic of the Brethren is in hopes, that he is in the right in claiming the general Title of the Protestant Episcopal Churches, known by the Name of *Unitas Fratrum*; which indeed came formerly and originally out of *Moravia* and *Bohemia*; but removed into *Prussia, Poland, Silesia, and Lusatia*, and lately into *Germany, the United Provinces, and the British Dominions.*

(L. S.)

Abraham Gersdorff, Eccles. Fratrum Senior Politicus.

* Anno 1747.

V.

The DECLARATION out of a Treatise [called Epistola Apologetica Historiæ Consensus Sandomiriensis ad Rev. Dm. de Mauclere] of Dr. Ernest Jablonsky, Ecclesiastical Council, and Dean of the Chapel, to the late King of Prussia and his Two Predecessors, Commissary over all the Reformed Churches, President of the Royal Society at Berlin, eldest Bishop of the Churches called Unitas Fratrum, and Director of the same in Poland and Prussia. Printed for Haude at Berlin, 1731. (No. 6.)

HIS omnibus maximum pondus addit illa corporis evangelici Ratisbonæ anno 1722. facta unio, quâ S. R. imperii ordines evangelici prudentissimo, piissimoque instituto, paci & concordia ecclesiarum consultum voluere; quorum consilia ut ipse Deus pacis prosperet promoveatque, votum iis omnibus dignum est, qui Jesum Christum & ecclesiam ejus verè diligunt.

Sed hos Ratisbonensium conatus supergressa est, atque ad Sandomiriensium statum penetravit ecclesiola, mundo fere ignota, quæ non multis abhinc annis in Lusatia Superiore, in locis Berthelsdorf & Herrnhuth sub protectione illustrissimi Comitis Nicolai

Nicolai Ludovici de Zinzendorf non magis splendidis avorum imaginibus, quam propria virtute & pietate radiantis, Christo colligitur. Ea solis fere exulibus Bohemis & Moravis, eo tanquam ad asylum confluentibus, constat, qui sub cruce praxin Christianismi edocti, postquam huc delati sunt, & appellationibus schismaticis & rixis theologicis valere iussis, in unum hic cœtum coalescunt, unoque ore & corde Deum laudantes, fidem profitentur, quæ per amorem operans est; ut hic *genuinos Sendori miriensium posteros agnoscere queas.*

Quæ res ut ecclesiæ Christianæ plenius innotescat, prorsus meretur, &c.

VI.

The Letter from the late Bishop Jablonsky to his Excellency Count Zinzendorf (sub No. 7.)

Most noble Count of the Empire, my gracious Lord,

MR. Riedel has, in your Excellency's Name, communicated to me some Months ago (but I have been hindered by Sickness a good Part of the time since) Three valuable Pieces. The First was a Collection of various Poems, Epithalamiums, &c. but which were exceeding edifying, and of quite another Taste than the common Art of Poetry is wont to produce; The Second was a Christian Vindication of the *Ebersdorf* Edition of the Bible; And the Third contained the History of the renewed Appearance of the Kingdom of Christ about the Year 1722. in *Upper Lusatia*. The Two first, after perusing them with much Profit and Satisfaction, I have returned to Mr. Riedel: The Third I have still by me, my Amanuensis having not finished the transcribing of it; but I shall shortly in like manner restore it. I am highly obliged to your Excellency for all the Three, and return my humble Thanks for the manifold Edification I have drawn out of them; and pray to God, graciously to confirm your agreeable Seat, which he hath set up as a Light in a dark Place, in the midst of a crooked and perverse Generation; and to support the same in full Shine and Lustre, for the Conviction and Furtherance of many Souls. *Amen.*

Further, I beg the Liberty most humbly to present the following Treatise to your Excellency; which I the rather do, because your Excellence will observe therein, how the good old *Bohemian* Brethren, for more than a Century and a Half, have with great Labour pursued that, and endeavoured after it, which your Excellency has found and actually brought to pass in *Herrnhuth*; namely, that the Evangelical Brethren do dwell there together in Unity; and there is only One Shepherd and One Fold there. 'Tis true, as the Undertakings in that Place have their Opponents, so also this peaceable little Book will probably meet with such Assailants, who hate Peace (*Pf. cxx. 6.*): Yet herein our Saviour's Saying comforts me, *Blessed are the Peace-makers, for they shall be called the Children of God.*

To conclude: I wish your Excellency, and the Congregation of happy *Herrnhuth*, all heavenly Blessings in spiritual (and, so far as it is conducive, in bodily) things, as being,

Most Noble Count,

Berlin, April

21. 1731.

Your Excellency's most obedient and obliged Servant,

Dan. Ernest Jablonsky.

VII.

Extract of the Letter of the late Bishop Jablonsky to his Excellency Count Zinzendorf (sub No. 8.)

AS for the rest, it is quite impossible for me to express the great and inward Pleasure of my Heart, which I found in those Accounts your Grace was pleased to favour me with. I seemed to myself, in reading them thro', to have got a Prospect

of

of the apostolical Life of the Primitive Christians, or else to see the Regulations of the old *Bobemian* and *Moravian* Brethren, which were much after their Pattern, now revived, and appearing before the Eyes of the World.

What had been looked on, perhaps, as a *Respublica Platonica*, or a Thing which one might sooner wish than expect, *that* your Excellency has made possible by means of this Regulation; yea, actually presented.

May the glorious God, who is wonderful in his Dealings, and who has planted such a noble Vine under the Protection of your Excellency; may he keep his Eyes open over it from above, and cultivate it with his Right Hand, to be a Conviction to the decaying *Christendom*, and an Example to follow after till to the End of Days, &c.

Now I look with great Desire for still more Accounts; which I shall only make use of for the Honour of God, and the Edification of Christians.

As concerning your Excellency's Question, Whether I have Conveniency to put by safely such Writings as should be communicated to me? my House is safe enough in case of Fire, as much as any one in this City: But, besides this, I intend to order Matters so, that in case of my falling sick, or leaving this Vale of Misery, the said Writings be deposited in the King's Library, to wait for your Excellency's further Orders.

As touching the Succession of Episcopal Consecration, the *Bobemian* Brethren have got their Ordination from the *Waldenses*, about the Year 1467. and have kept the same carefully, and without Interruption. Now in the great Exile in the Year 1548. a large Colony of the Brethren being come to *Great Poland*, and having settled there many Protestant Congregations, there were also Bishops sent unto them from *Bobemia*: And from that time the Unity of the Brethren, and of their Bishops, was divided into Two Branches, the *Bobemian* and the *Polish*; however, so as to look upon them as one and the same Church: And the Seniors in *Great Poland* (so the Bishops were generally called) were, for the most part, ordained in the Synods kept in *Bobemia*: In which manner it went on till to the last Exile in the Year 1620. when the *Bobemian* Branch ceased intirely.

In a Dedication to *Charles II.* King of *Great Britain*, in the Year 1660. my Grandfather *J. A. Comenius* stiled himself, *Reliquiarum Ecclesie Fratrum Bobemorum Episcopus indignus, solus adhuc superstes*. He understood there the *Bobemian* Branch, because that in *Poland* was at that time in a good Condition, and had its Seniors. But as the *Bobemian* Exiles arrived in *Poland* in great Number, forming to themselves still some sweet Hopes of returning into their own Country, it was agreed on, in a Synod kept at *Mielencin* in *Great Poland* in the Year 1662. that for their Benefit there should be another Senior ordained *in spe contra spem*: Which accordingly was done there the 5th of *November*, when the Lot decided it for my Father, *Comenius's* Son-in-Law. This has been, properly speaking, the last Bishop of the *Bobemian* and *Moravian* Branch; particularly about the time of his Death, 1670. when the Number of the Exiles was much decreased, the rest had coagulated with the *Polanders*, and the Hopes for returning into their own Country were seemingly vanished away. But the *Polish* Branch exists to this very Day, God be praised for it! I obtained the Episcopal Ordination the 10th of *March* 1699. at the Synod at *Lissa* in *Great Poland*, where I went on purpose for the same, with the most gracious Leave and Consent of our then *Frederick the IIIrd* of blessed Memory. Because of my living without the Country, there have been hitherto Two Bishops in *Poland*; the one *David Cassius*, residing at *Lissa*; the other at *Zycklin*, till last Year, when the last-mentioned died: But we are still about it, that even whilst I am alive there may be another ordained, *conservanda Successionis ergo*.

About Twelve Years ago it happened, that some Enemies of the Protestant Churches in general took an Opportunity to publish in *England*, even in Print, that the *Bobemian* Brethren had never had any lawful Bishops, nor even now had any, &c. The Archbishop of *Canterbury* desiring therefore to have the Matter explained to him, I did it in a circumstantial Deduction thereof; wherewith also the said Archbishop was satisfied.

Dan. Ern. Jablonsky.

VIII.

Extract of an Instrument of the Brethren, among the printed Records of the Moravian Church, Vol. I. (under No. 9.)

WE at Herrnhuth hold, that the Moravian Brethrens Church, from whom we in a direct Line are descended [which appears by the Brethrens Catechism published in the last Century, and dedicated by Name to our Ancestors in the very Congregations and Villages from whence we came: "To all the godly Sheep of Christ dispersed here and there, and particularly those of *Fulneck, &c.*"] was, in its time, a particular holy Congregation of God; and as such was acknowledged and honoured by *Luther, Calvin*, and all other intelligent Divines, as well Reformed as *Lutherans, &c.*

The Names of all the Moravian Brethren then at Herrnhuth were subscribed.

Anno 1732.

IX.

Dedication of Bishop John Amos Comenius's Catechism, printed at Amsterdam 1661. (under No. 10.)

TO all the godly Sheep of Christ dispersed here and there, especially to those of * *Fulneck, Gersdorff, Glandorff, Klitte, Kunewalde, Stachewalde, Seitendorff*, and *Zauchtenthal*, do I wish the Grace and Peace of God, through the Sanctification of the Spirit, and Sprinkling of the Blood of Christ.

My beloved Brethren and Sisters in God, many of you will still remember, to whom I at my taking Leave did, from the Prophet, commit and commend you; namely, to Christ, the chief Shepherd, who feeds his People (the scattered Flock of his Inheritance, which dwells here in the Wilderness, in the Field of this World) with the Staff of his Mouth and Spirit, *Mic. vii. 14, &c.* To whom I still continually commit you with my daily Prayers and Sighs. Only do not depart from following the Lord, but serve the Lord from the Bottom of the Heart; for the Lord will not forsake his People for his great Name's sake: And far be it also from me to sin against the Lord in ceasing to pray for you, and to teach you the good and right Way. Only fear the Lord, and serve him truly with your whole Heart, 1 *Sam. xii. 20.* Yea, I do not cease with *Peter*, as long as I am in this Tabernacle, to stir you up, and put you in mind, that you, even after my Departure, may be able to keep these things in Remembrance, that we have not taught you to follow cunningly-devised Fables, but only led you to the steadfast Prophetical and Apostolical Word; and you do well to give heed thereto, as unto a Light that shineth in a dark Place, until the Day dawn, 2 *Pet. i. 13.* Yet accept also the Word of this present Exhortation, as a short Repetition of that which you have heard from me, and other godly Teachers: For our Glorifying is the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World; and neither formerly, nor now, believe, teach, or write, any otherwise than what you in the Beginning have heard, and here will read (2 *Cor. i. 11. 13.*): For the Son of God, *Jesus Christ*, who through us has been preached among you, was not Yea and Nay; but in him was Yea, and in him was Amen, to the Glory of God, through us. But it is God who establisheth us together with you in Christ, and has anointed and sealed us, having given the Earnest of his Spirit in our Hearts (19, 20, 21, 22.).

Ye therefore, my beloved and longed-for Brethren, my Joy and my Crown, stand fast in the Lord, and rejoice in the Lord. Let your Moderation be known un-

* These Names were then expressed only by the initial Letters, because these Towns and Villages were the principal Retirements of the Brethren in Moravia.

to all Men: The Lord is at hand. Be careful for nothing; but, in every thing, by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God. And the Peace of God, which passeth all Understanding, keep your Hearts and Minds in Christ Jesus. Furthermore, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report, if there be any Virtue, if there be any Praise, think on these Things. What you have likewise learned and received, and heard and seen in me, that do; and the God of Peace will be with you (*Phil. iv.*). The God of all Grace grant you, thro' his Spirit, and for Christ's sake, to be strong in the inward Man, that you may continue in Prayer, abstain from Sin, hold out in Temptation and Tribulation, to the Praise of his Name, and to your everlasting Comfort in his Kingdom. *Amen. Amen. Amen.*

*So sighs for you daily your faithful Intercessor to God,
thro' Jesus Christ, the only chief Shepherd,*

Joannes Amos Comenius, *Moravus.*

X.

The Report from a Committee of the Associates of the late Dr. Bray [most of which were Trustees for Georgia], for propagating Christianity amongst the Negroes, appointed to wait on his Grace the Archbishop of Canterbury (under N°. 12.).

At a Meeting of the Associates of the late Dr. Bray, for instructing the Negroes of the British Plantations, held on Wednesday the 2d of March 1736-7.

READ, A Report from the Committee appointed to wait upon his Grace the Archbishop of Canterbury, then Elect, to desire his Grace's Opinion concerning the Church of the *Moravian Brethren* till now at *Herrnuth*; and to know, whether any thing in their Doctrines was so far repugnant to those of the Church of *England*, as to make it improper for to employ some of the Brethren in instructing the Negroes in Christianity: Which Opinion was,

“ That he had long been acquainted, by Books, with the *Moravian Brethren*; and that they were Apostolical and Episcopal, not sustaining any Doctrines repugnant to the Thirty-nine Articles of the Church of *England*: And that he was confirmed in these Sentiments of them by the Conferences he had lately had with the Count of *Zinzendorf*, one of their Brethren, and Director of the Churches of the *Moravians*.”

A true Copy of the Minutes.

Herman Verelst, Secretary.

XI.

The Answer of the late King of Prussia to the Report of the Committee appointed to confer with Count Zinzendorf, in respect of his Doctrine, before his Excellency was consecrated Bishop (under No. 14.).

Reverend, &c.

I Learned with Satisfaction, out of your Report concerning the Count of *Zinzendorff*, that you found no other Doctrine held by him, but what is taught in the Evangelic * Church. For as to the Regulations he intends to make with the *Moravian Brethren*, I wait for his own Proposals. I am

Your well-affectionate King,

*Potsdam, the 9th of May,
1737.*

Frederic William.

* Thus the *Lutheran Church* is called in the *German Courts*.

XII.

The Letter from the late King of Prussia to Count Zinzendorff, before his Consecration (under No. 15.).

Most noble and dearly-beloved Lord Count,

I Received your former, and also your last of the 7th instant; and have seen, with Pleasure, that the Deans have been satisfied with your Doctrine. Concerning your Consecration to be a Bishop of the *German Brethren*, I design to take the Matter under some more due Consideration, and then acquaint you with the Result; and will, according as it was proposed, go on in this whole Matter with Secrecy. I am always

Your most affectionate,

Potsdam, May 10.
1737.

Frederic William.

XIII.

The Letter of the late Bishop Jablonsky to the King of Prussia, in Answer to some Doubts his Majesty had about the Consecration of Count Zinzendorff (under No. 17.).

Dread Sir, my most gracious Sovereign,

YOUR Majesty having asked my Opinion, Whether the Ordination of Count Zinzendorff, considering the present Circumstances of Religion in Germany, is advisable, since it might be looked upon as if it were to introduce and support a new Religion, &c.

Now, I indeed, according to my Place, and according to my Conscience, can judge no otherwise, than that the Affair, in itself, is quite innocent, and tends to no one's Detriment; also introduces no new Religion *.

But whether, by ill-affected Minds (as the R. Hon. the Count does not want Ill-wishers), it may not be misinterpreted and abused, to the Causing of many Uneasinesses, is a Question which I must leave to them to decide, who have a deeper Insight into State-Matters, &c.

Berlin, May 11. 1737.

D. E. Jablonsky.

XIV.

The Extract of the Letter of the late King of Prussia to the Dean of his Chapel, the R. R. Bishop Jablonsky, concerning the Consecration of Count Zinzendorff (under No. 18.).

Reverend, &c.

I Have seen, in your Letter of the 11th of this Month, that you find the Ordination of Count Zinzendorff to be an innocent Matter in itself, and which can bring no Harm to any-body: And therefore, as he insists upon it, you are to do it accordingly, &c. I am

Potsdam, the 15th of May,
1737.

Your well-affectionate King,

Frederic William

* The Religion of the Brethren being the oldest in all Protestantism.

XV.

The Letter of the late Bishop Jablonsky to Count Zinzendorff, concerning the Concurrence of Bishop David Nitschmann in the Count's Consecration (under No. 19.).

Illustrissime Domine Comes,

QUÆSTIONEM proponis quam ipse ego tibi præsentì propositurus eram, circa quam ita sentio, utique conducere, et Canonibus nostris Ecclesiasticis conveniens fore, ut Reverend. noster Dominus Nitschmann, ceu Senior Ecclesiarum, pro auctoritate sibi jam tum commissâ, ad præsentem ordinationis actum concurrat, et unâ mecum impositione manuum defungatur. Quâ de re plura coram.

Ita sentit,

*Illustrissimæ Vestræ Dominationis
Cultor Officiosissimus,*

D. 20 Maii, 1737.

D. E. Jablonsky.

XVI.

Extract of the Instrument of Consecration given by Bishop Daniel (under No. 20.).

Quod felix faustumq; esse jubeat summus ille antmarum nostrarum Episcopus, & Dux salutis nostræ, benedictus in secula. Amen!

QUAMVIS, teste Apostolo, sapientissimo benignissimoq; Numini placuerit, non multos potentes, non multos Nobiles vocare, sed potius infirma mundi & contempta eligere, placuit tamen ei etiam Potentes nonnullos atq; Nobiles eligere, qui Ecclesiæ suæ essent præsidio, eamq; consilio & auxilio protegerent. Hos inter, summo suo merito connumerandus venit Reverendissimus & Illustrissimus Comes & Dominus, Dominus *Nicolaus Ludovicus* Comes de Zinzendorff & Pottendorff, &c. qui singulari in Deum pietate motus, studia sua, suasq; opes Deo & Ecclesiæ ita devovit, ut pressæ illius & tantum non oppressæ Ecclesiæ Bohemo-Moravæ Fratres exules sanctâ hospitalitate exceperit, sinu paterno foverit, deq; necessariis, temporalibus & spiritualibus, iis liberalitè prospexerit, imo pro incomparabili suo zelo partem eorum ad alia, etiam remota veteris & novi orbis loca direxerit, ut non solum ipsi Evangelium Christi liberè profiterentur, verum etiam in cognitione Christi alios ædificarent, & cum primis Infideles à Christi cognitione alienos ad hanc perducerent, adeoque pforum jactura orbi in lucrum cederet. Quod majus est, non sua solum, sed & SE IPSUM ita Deo & Ecclesiæ Vir Illustrissimus consecravit, ut Antistitis & Episcopi vices in Ecclesiâ Bohemo-Moravicâ in se suscipere sit dignatus, qui vetustam à majoribus acceptam Disciplinam ac Ordinem Fratrum, successionisque Episcopalis pignus tanto firmitus conservaret, & ad posteros propagaret.

Ea propter dirigente Deo O. M. &c. Id quod actum in hac Marchiarum Metropli, anno post natum Salvatorem 1737. die 20 Mensis Maii.

Ipse verò Dux & Caput Ecclesiæ, benedictus super omnia, qui eam Reverendissimo & Illustrissimo Viro pietatem inspiravit, ut totum se servitijs Dei & Ecclesiæ dedicaret, Gratiâ suâ porro ipsi adsit, sanctis ejus conatibus Bonitatis suæ favonios adspiret, spiritu suo ipsum roboret, ejusque Laboribus ita benedicat, ut ad Ecclesiam Christi militantem uberrimi inde Fructus redundant; ipse verò coronam illam gloriæ immarcescibilem, pijs Pastoribus promissam, ibi reportet, ubi Doctores splendebunt sicut splendor cœli, & qui multos ad justitiam ducunt, sicut stellas in seculum & æternitatem.

Pro confirmatione supra scriptorum, ego manu mea præsentibus subscripsi, & sigillo Unitatis Fratrum Bohemo-Moravorum muniyi.

Berolini, die xxiv Junii

Anno à N. S. 1737

M.DCC.XXXVII.

Daniel Ernestus Jablonsky, Sereniff. & Pot.
R. Pruss. à Sacris, nechon à Consil. Confist.
& Ecclesiast. ceu Unitat. Fratrum Boh. &
Morav. per Maj. Poloniam & Prussiam
Polonicam senior Episcopus.

Note, Tho' the Three Bishops concerned in the Consecration gave distinct Instruments, yet this will be sufficient to shew in what manner those Writings were penned.

XVII.

The Extract of the Address of the Polish Bishop residing at Lissa in Great Poland, to the R. Rev. the Count of Zinzendorff, &c. (under No 23.)

Right Reverend and Illustrious Bishop,

My Gracious Lord,

THE Lineaments of our primitive Bohemian Church Discipline, which I perceive in the Constitution of our worthy Moravian Brethren at Herrnhut, have produced in me a secret Veneration for the holy Zeal which has moved your Grace not only to make your Territory a Refuge for these Pilgrims, but also opened your Heart for the Brotherhood, yea even to consecrate yourself to be their Antistes.

Your Grace's condescending to receive our well-grounded and successively-continued Ordination shews to me the Finger of God, who seems to lay with it the Foundation of a solid and extraordinary Propagation of the Glory of his Great Name.

The Lord our God be praised, who has raised your Grace to be a chosen Instrument to carry his Name before the Heathen, before the Kings, and the spiritual Israel!

The venerable Letter of his Grace the Archbishop of Canterbury strengtheneth my Hope, that this Work will meet with the desired Success, and will shew in the Effect, that it is from God.

I recommend myself and our persecuted Churches to your Prayers. I beg to give my humble Respects to the Right Reverend Nitschmann, and to all the Brethren. I am,

With a high Esteem,

Right Reverend and Noble Lord Bishop and Count,

Your Grace's

Faithful humble Servant,

M. Christ. Sitkovius,

Lissa, 1737.

Ecclesiast. Unitat. per Poloniam &
Lithuaniam Senior & Episcopus.

XVIII.

Extract of the renewed general Concession of the King of Prussia for the Moravian Brethren, in all his Majesty's Dominions (under No 24.)

HIS Prussian Majesty grants by these Letters Patents to the Deputies of the Moravian Brethren—

That the said Brethren may also settle in Silesia, as in all other Dominions of his Majesty; and may enjoy there a perfect Freedom of Conscience, with the Liberty of

of publick Exercise of their Religion, and to govern their Church according to their established Discipline and Order; to appoint the Ministers, as they shall think meet, to all the Congregations who profess to belong to their Church; to be in no-wise subject in Spiritual and Ecclesiastical Matters to any Consistory, but merely and only to their own Bishops, under his Majesty's Sovereignty and Protection, &c.

His Majesty is no less most graciously inclined to bestow upon the said Brethren all other Advantages and Benefits, which good and faithful Subjects may ever promise themselves from a Father of his Country, who has a continual Concern for their Welfare.

Signed at Berlin, Dec. 25. 1742.

(L.S.)

Resolution

FREDERIC.

For the Deputies of the Moravian
Brethren, concerning their Settle-
ments in the King's Dominions.

v. Cocceji.

XIX.

The High Chancellor of Prussia's Opinion, sent to the Department for Foreign Affairs, in order to shew, that the Reception of the Brethrens Church in all his Majesty's Dominions is not to be confounded with the General Liberty of Conscience; the Orthodoxy and Competence of this Church having been examined and acknowledged (under No. 25.)

I Have the Honour duly to communicate to the Right Honourable Department of outward Affairs the annexed Memorial, which has been delivered to me in the Name of all the *Moravian Churches*, by their Deputy the Baron of *Gersdorff*.

The said Brethren complain therein about the Persecutions they have to undergo by the Clergy in different Places in *Germany*, and in particular in some Imperial Towns; and that they are charged by the said *Augsburg Clergy*, as if they did not belong to the *Augustan Confession*, and consequently had no Right to enjoy the Benefit of the *Westphalian Peace*, &c.

Now the Matter stands thus: Before his Majesty granted to the *Moravian Brethren* a general Liberty of Conscience in his Dominions, their Doctrine has been carefully examined and inquired into by the Two Deans in this City; and it has appeared, that their Doctrine is conform with the *Augustan Confession*, in all its Articles; as it may also be clearly seen by the here-annexed Confession of Faith.

It is for the same Reason that his Majesty has not only given Leave to the Dean of his Chapel to take upon him the Office of a Bishop in the said Church; but has also allowed that Count *Zinzendorff* should be consecrated Bishop of the same.

The whole Difference between the said Brethren and other Protestants stands in their Discipline; that they have their own Bishops; are depending of their own Synod; and that they take such a Care of the Brethren of their Constitution, provided they behave well, and in a Christian Manner, that every body among them is assisted in his Necessity, and also exempted from becoming burdensome to others.

These are the true Reasons why they are hated and persecuted by different Protestant Divines, to whose Authority they are not willing to submit, and against whose Proceedings they find themselves now obliged to take their Refuge to the *Corpus Evangelicorum*, now assembled at *Frankfurt*.

Now, if your Excellencies shall find good to assist these Brethren with the desired Recommendation of his Majesty to the said *Corpus*, and to take notice therein of the before-mentioned Circumstances, is a Matter which I must leave intirely to your own Dijudication. And, without prescribing any thing, it would be my Advice, that it will not be quite indifferent to his Majesty in what manner the said Churches may be looked upon by the rest of the Protestants: For it would seem as if his Majesty,

jeſty, in admitting in his Dominions a Religion not approved in the Inſtrument of Peace, would act againſt the Peace of *Weſtphalia*, &c.

Berlin, Aug. 5. 1743.

Cocceji.

To the Department of Outward Affairs.

XX.

Resolution of the States-General, at the Hague, 1743. in purſuance of the Petition of the Deputies of the Moravian Church. To which is joined a Memorial of Count Zinzendorff to the States-General (under No 29.).

From the Register of the Resolutions of their High Mightineſſes the States-General of the United Provinces.

Saturday the 23^d of March 1743.

WAS read to the Aſſembly the Requeſt of ſome of the *Rulers of the Evangelical Moravian Church*, deſiring, for ſome Reaſons mentioned at large in their ſaid Requeſt, &c.

And in caſe their High Mightineſſes had any Doubts concerning their Evangelic Doctrine and Church Diſcipline, to let their Matters be lawfully examined by an impartial Committee accordingly.

The Deputies of the Province of *Holland and Weſt Frieſland*, having conſidered, have taken Copies of the ſaid Requeſt, to be communicated, &c.

Fagel.

XXI.

A Memorial of Count Zinzendorff to the States-General, at the Hague (under No 29.).

MEMOIRE de Louis de Zinzendorff, ancien Eveque des Freres; Syndic et Modérateur des Miſſions, pour ſervir d'information (in facta et materiali) aux Seigneurs Deputés de leur Hautes Puiffances les Etats Generaux pour les Placards et Reglemens, et leurs Excellences les Seigneurs Commiſſaires de leurs Grandes Puiffances les Etats de Hollande et de Weſt-Friſe, concernant les Eglies Vaudoiſes, Bohemiennes, et Moraves, reunies depuis trois Siècles, in *Episcopis et Presbyteris ſic dictæ Unitatis Fratrum*; et leur travail parmi les Sauvages.

Monsieur de Zinzendorff, revenant des Indes Occidentales, et ayant vû avec joie la juſte attention que leur H. P. ont euë pour la très-humble requête des Evêques et autres Deputés de l'Aſſemblée Générale des Eglies Unies, ſe croit obligé par un retour de devoir de repréſenter un précis de tout ce dont il eſt queſtion.

Prêts a rendre compte de nôtre Origine, de nôtre Foi, de nos Droits, et de tout ce dont le Souverain trouvera bon de prendre connoiſſance, nous ſommes perſuadés qu'il ne s'agit proprement ni de livrets, diſcours, journaux et faits, ſur leſquels quelques Pasteurs d'Amſterdam, quelques Profeſſeurs, et même des Synodes Provinciaux, ont prononcé, ſans entendre l'autre partie. S'il s'agiſſoit de cela, il faudroit écouter,

1. La Commune de Herrnhuth, Eglise Lutherienne.
2. Les Particuliers accusés.
3. Les Auteurs des Livrets.
4. Les Pasteurs Réformés, qui ont proteſté ſolemnellement contre les dits et faits de leur Confreres, et qui perſiſtent dans leur Opinion.

Dans

Dans ce cas, les Mesures sages, modérées, et même influentes dans le plan général de toute cette affaire, des très-honorables Magistrats d'Amsterdam, nous épargneroient l'introduction.

2. Il ne s'agit pas non plus de tout ce qui est de *Præterito*. Le cas où Monsieur Jean Borm, Ministre de S. Thomas, est tombé, de rebaptiser un Negre converti par nos Ministres légitimement ordonnés et autorisés pour être Missionnaires dans les Îles Danoises, non seulement contre le Decorum (lui n'étant qu'un Ministre toléré, et uniquement pour la Colonie Hollandoise qui y subsiste), mais contre une défense formelle, défense que le Gouverneur Général des Îles lui a délivrée de la part du Roi de Danemarck, il y a déjà trois ans passés. Ce cas, dis-je, nous oblige à passer par dessus la controverse, et à ensevelir toute l'affaire par un principe de Charité Chrétienne, parce qu'elle attireroit un sévère traitement au Ministre Réformé, et feroit une mauvaise impression par rapport à tous ses Confrères, de sorte que nous sommes bien aises d'oublier le passé, pour ranimer l'Esprit de Charité et de Tolérance.

3. Il ne s'agit nullement de prouver la réelle existence de notre ancienne Eglise Unie, et ce que nous y représentons, cela est si universellement connu, de l'Eglise Anglicane, des Consistoires Allemands, Danois, Suédois, et dans tous les Païs Protestans des deux Confessions; et la Consécration de nos Evêques et Pasteurs a été de tout tems si solennelle, loyale, et publique, et passée dans les dernières années par tant d'examens, même de la part du Roi de Prusse Electeur de Brandebourg, dont la Maison avoit pris depuis deux siècles la tâche d'*Advocatus Ecclesie Bohem. Morav.* qu'autant vaudroit il prouver l'existence d'une Religion Lutherienne.

4. Il ne s'agit point non plus de Tolérance en général. Cette Tolérance universellement établie dans les Provinces Unies ne sera pas à coup sûr refusée à la plus ancienne des Eglises Protestantes, et une Déclaration en sa faveur donneroit assurément plus de relief à son lustre, qu'à ses privileges.

5. Il ne s'agit pas aussi de donner notre Confession de Foi. L'heureuse Union qui subsiste entre les deux Systemes, et qui fait que l'on voit parmi nous des Freres Luthériens, et des Freres Réformés, qui, sans s'embarrasser de disputes inutiles, de conséquences frivoles, et de recherches subtiles des choses mystérieuses et rendues inintelligibles à mesure qu'on tâche de les expliquer, se trouvent heureux sous des Conducteurs de l'un ou de l'autre, et quelquefois des deux religions ensemble; se contentent de savoir que les Freres sont d'un sentiment conforme ou à la Confession d'Augsbourg ou à celle de Bohême, ou si l'on veut à toutes les deux en mêmes tems. La plupart diront donc, qu'ils sont de l'avis de Comte de Zinzendorff dans son epître au Roi de Suede, publiée à Ratisbonne en 1735. et alors applaudie. D'autres diront peut-être, qu'il parle de la Cene dans des termes trop forts pour eux; qu'il paroît souhaiter que tous les damnés soient sauvés un jour, et qu'ils ne sont pas de ce sentiment. Qu'en arrivera-t-il? Nous nous aimerons reciproquement, nous nous croirons bons Chrétiens, Freres, et réunis sous un même Corps; et voila précisément le point ou tout le Corps Evangelique visoit en 1722. et que l'ancien Evêque Jablonsky dit dans un Ecrit public, avoir été executé hereusement parmi nous. Il s'agit donc uniquement,

1. De mettre la main sur ce qui s'est passé jusqu'ici de dur et de peu charitable envers quelquesuns de nos membres, et d'embrasser à l'avenir notre Eglise en général fraternellement, et avec indulgence sur quelques differences subtiles; nous ne demandons point d'éclat; il suffit que cela se fasse insensiblement, et qu'on revienne peu à peu des préventions contre nous aux sentimens de ceux qui nous ont toujours honoré de leur approbation.

2. Qu'on tolere nos Missionnaires, lorsqu'ils se présenteront aux Deputés de la Classe pour les Colonies, dûment ordonnés, après qu'ils auront soutenu un examen sur les points principaux de la Religion, pour voir s'ils sont des Freres Réformés, ou des Freres Luthériens, ce que nous n'oserions définir d'avance; ne sachant lesquels des nôtres voudront courir de tems en tems les terribles hazards d'une telle Mission, nous trouvant bien éloignés de chicaner avec ces Hommes Apostoliques sur des dogmes problematiques.

3. Qu'on s'entende honêtement, que, comme nous ne demandons nullement d'établir des Missions là où une Mission Hollandoise subsiste avant nous, ce qui seroit demander un scandale; on nous laisse continuer nos Missions dans les Déserts où Messieurs les Directeurs des deux Compagnies nous ont introduits eux-mêmes *ante & post ortas lites.*

4. Ce dernier Point est si essentiel, que nous prions les Seigneurs de nous bien recommander aux Louables Compagnies. Il est certainement plus Chrétien et même politique de nous mener dans les Colonies Hollandoises comme sujets de la République, pour secourir honêtement et fraternellement nos ouvriers qui y alloient en simplicité de cœur, ne sachant rien des facheuses circonstances survenues depuis; que de nous forcer à nous faire un passage apostolique parmi les Payens au risque de nos vies, &c.

Sur quoi nous avons recours à la Sagesse, et à la Prévoyance connuë des Souverains de ces heureuses Provinces; et nous suspendons dans cette espérance nos soupirs et nos résolutions fermes par rapport aux persécutions particulières parmi les Sauvages.

Présenté par Votre

A la Haye

ce 17 Avril

1743.

Très humble, et

Très obéissant Serviteur,

Abraham de Gerßdorf,

Député des Eglises.

XXII.

The Narrative concerning the Article, Their UNITED BRETHREN
(under No. 32.).

AFTER the Right Reverend Bishop *Lewis*, as may be seen from the foregoing, was chosen Advocate by the present acting *Moravian Church*, had also accepted that Office, and had found, that the so called *Evangelic Lutherans*, together with the *Evangelic Reformed*, as the Protestant Churches in *France*, the *Lutheran French Congregation at Montbelliard*, and in *Lithuania*, the *Evangelic Lutheran Church in the Principality of Estbland and Courland*, in *Sleswick, Holsatia, Upper Lusatia*, and *Silesia*; further, some *Reformed in Amsterdam, Basil, Neuschatel, Graubunten*, &c. and, lastly, those *Mennonists in Holland*, who were converted from the Errors of *Socinianism*; do, Part of them, make use for themselves of the Counsel of the *Moravian Church*; Part of them force themselves, as it were, into and under her Care intirely: Therefore he, from a Love of Peace, and Care for the common Tranquillity, has constantly kept off these from the Hierarchy of our Church; and has proposed and endeavoured, that they should get such Directors and Counsellors, as were most suitable to the Situation of their Countries, and former Rites.

For the *Reformed Branch*, he has procured the King of *Prussia's* principal Chaplain *Mr. Cocbius*; for the *Evangelic Lutheran*, the principal Chaplain at the *Saxon Court* has been called; the *Mennonists at Amsterdam* are exempted by the *Rev. Mr. Decknatel*; and at *Harlem*, by *Mr. Swertner and Dames*.

As for the Congregations out of the *English Methodist-Dissenters*, which have betaken themselves to the Care of the Brethren, they declined many Years to meddle with them at all; but, after their persisting, and firmly persevering in commending themselves to the Care of the *Moravian Divines*, they have indeed had Christian Teachers allowed them; but only from out of our *Lutheran Tropus*; and they, to avoid their being reckoned to the strict *Moravian Part* of our Hierarchy, have been permitted to take regular Licences; which at *York* they sued for, and obtained from the Archbishop; but, in *London*, they took them from the Magistrate, because the Bishop *Lewis* had entered into a Negotiation with them about bringing them together under the spiritual Direction of the Archbishop of *Canterbury* who then was; while, in the same time, the *Moravian Brethren* sought for convenient Chapels in *London*, and in the Neighbourhood of some Sea-Port in the Northern Provinces of *England*, for the Benefit of their Colonists.

Now,

Now, the Deputies of these United Brethren, but who are not reckoned to the Episcopal Head, have Leave to appear at the yearly Synod, where they are then as Branches of our Christian Unity, supported in their spiritual and temporal Wants: And, on such Occasions, it is so ordered, that the Administrators of the *Lutheran* and Reformed Tropus's sit by the Side of the Bishops of the Brethren, as *Præsides honorarii*.

As to the Direction of the Records, the present Chancellor and Scribe are *Lutheran*, and the Prothonotary of *Calvinist* Extraction; but yet they have all Three obtained their Orders respectively, Archdeacon and Deacons; according to the Episcopal Form and Manner.

Now, altho' these Congregations, in their individual Leading, are kept separate from each other; yet, in all publick Things, they are spoken and provided for indiscriminately by the Advocate of the Brethren, and the Senators *in civili*, as well as the Episcopal Head of our Unity; and the Planting and Taking care of their Colonies is regularly directed by the general Diaconate of the Unity.

(L. S.)

Abraham Gersdorff, Ecclef. Frat. Senior Politicus.

XXIII.

Letter of Joh. Fr. Buddeus, D.D. chief Divine at Jena, to the Elders at Herrnhuth (under No. 32.).

My Reverend and worthy Friends in our dear Saviour!

THE Almighty be highly praised for his uncommon Mercy, which he has shewn to you all so richly, that it is a Wonder in the Eyes of all, who are not blinded by the earthly Lusts! May God further grant abounding Grace, that in all the World may be gathered a Congregation, which may testify it more with their Lives, than with Words, that Jesus Christ is Lord, to the Honour of God the Father! I wish, that our faithful Saviour may be particularly at Work with you all, in spite of Satan, and to the Honour of his most holy Name, to complete powerfully, with his Almighty Hand, that good Work which he has begun amongst you, and which is Matter of great Joy with me. Is it not he, who, in our Time, is got up from his Place, to make it appear to that poisonous hellish Dragon, that he neither wants Courage, nor Power, nor Will, to destroy his Kingdom? O! might but our Hearts be easy in perfect Confidence and child-like Trust, and wait for the Help of the Lord, which certainly will break through, and as well set in holy Admiration the Believers and Pious, as bring the wicked ones in a deplorable Consternation! Lord, have Mercy on thy poor little Flock; and grant that we may be bold, because thou hast conquered the World.

Concerning your Desire with respect to *Comenii Historia Fratrum Bobemorum*, I am as willing as obliged to serve you therein; yea, it will be a great Pleasure to me.

May the merciful Saviour be your Father, your Advocate, your King, your Prophet, your Counsel, your Power, your strong God, your Righteousness, your Wisdom, your Sanctification, your Redemption, your Way, your Truth, your Life, in short, your Immanuel and Jesus, who saves his People from their Sins! I commend myself to your further Remembrance in Love, and remain,

My (in our dear Saviour) heartily-beloved Friends,

Jena, 1728.
May the 14th.

Your faithful obliged,

J. F. Buddeus.

To the dear Friends in Christ, Christian David, Melchior Nitschman, and George Nitschman, faithful Elders of the Moravian and Bohemian Brethren in Herrnhuth.

XXIV.

Ex Præfatione D. Job. Francisci Buddei, quam præmisit Job. Amos Comenii Historiæ Fratrum Bohemorum. Edit. Bibliop. Orphanotroph. Frankian. Hall. 1702. (under No. 32.).

IN quo maximè nos à veteri [Apostolicâ] Ecclesiâ dissentimus, hoc est, quod donorum spiritualium nullum adeò apud nos sit excitamentum, diversitatique illorum nulla habeatur ratio. Qui enim apud nos sacris functionibus non sunt destinati, quos vulgò Laicos vocant, quod de officio alios commonefaciendi, cohortandi, consolandi, erigendi, & sic porrò dicitur, id ad se pertinere nullo modo credunt, has illorum esse partes existimantes, qui in ministerio Ecclesiæ sunt constituti. Nec ullibi ferè etiam Potestas dona hæc exercendi illis conceditur, cùm in publicis illis tacendum sit, privati autem cœtus, qui spiritualium exercitationum causâ instituuntur, invisi sint & suspecti.

Inter omnes Ecclesias, quæ ultimis seculis effloruerunt, nisi me omnia fallunt, cœteris dubiam in hoc capite [disciplinæ Ecclesiasticæ] palmam reddit Ecclesia Fratrum Bohemorum, vera & genuina magni istius & sanctissimi viri JOHANNIS HUSSII propago. Hæc enim morum sanctitate, docentium concordia, vitæ innocentis studio, disciplinæ severitate, caritatis exemplis ita enituit, ut præstantissimi inter Lutheranos æquè ac Reformatos Theologos confiteri necesse habuerint, se equidem doctrinæ puritate FRATRIBUS BOHEMIS nihil concedere; ast morum vitæque sanctimoniam si spectes, disciplinæque castitatem, multis parafangis superari ab iis omnes eas Ecclesias, quæ aut Lutheri aut aliorum ductu auspiciisve Romani Pontificis excusserunt jugum. Et sanè memoratu lectuque dignissima sunt, quæ [in hoc libro] de Luthero nostro referuntur, quòd in primâ Fratrum ad se Legatione palàm professus sit, se nondum assequi posse, ut ejusmodi institueretur doctrinæ & vitæ probæ exercitium, quale de illis audiverit. Bohemi autem Fratres haud difficulter animadverterunt, disciplinæ morumque sanctitatis non eam, quam oportebat, in Reformatione haberi rationem; ipsum Lutherum novâ ad eum missâ legatione hæc de re commonefacere suarum duxerunt esse partium; Luthero quoque, quo erat candore & pietate, adeò hoc non ægrè ferente, ut lubens defectus istos agnosceret, suumque testaretur dolorem, quod non statim, in ipsis nascentibus novæ Ecclesiæ primordiis, cuncta ad exemplum FRATRUM BOHEMORUM essent constituta. Imo producit LASITIUS testes, qui ex ore Lutheri ista exceperunt verba: "Non surrexerunt à temporibus Apostolorum homines, quorum Ecclesia propius accessisset ad doctrinam & ritus Apostolicos, atque Fratres Bohemi." Item: "Etsi Fratres hi nos puritate doctrinæ non superant, ordinariâ tamen disciplinâ Ecclesiasticâ, quâ utuntur, suasque feliciter gubernant Ecclesias, longè nos superant, & in hac parte majorem laudem habent; quam illis concedere nos propter gloriam Dei & veritatem oportet; quia Plebs nostra Germanica disciplinæ jugum nondum subire vult." Quid amplius dici poterat? Diligenter ergo consideremus hanc pulcherrimæ Ecclesiæ imaginem, nostramque cum eâ conferamus, & in usum quoque transferre ea laboremus, quæ transferri possunt, ut tandem ad eandem puritatis, innocentiae, sanctitatisque, quam cordati omnes in FRATRIBUS BOHEMIS admirantur, laudem proficiamus. In Pastoribus constituendis ad vitæ magis conditionem, moresque integros & incorruptos respiciebant, quàm ad eruditionem: quod tantùm abest ut Luthero displicuerit, ut laudaverit hunc morem Fratrum Bohemorum, suaseritque; saltem, ut quantum possent, linguarum adjungerent studium.

Citat Joachimum Camerarium, cujus exstat Historica Narratio de FRATRIBUS ORTHODOXORUM Ecclesiis in Bohemiâ, Moraviâ, & Poloniâ. Hic dicit, ejusmodi esse procœmium, quod Lutherus Confessioni FRATRUM præmiserit, ut qui post illud testimonium accuratè & firmis rationibus explicatum, de Religionis Fratrum sinceritate, integritate, & puræ disciplinæ honestate dubitare & quærere amplius velit, nimis curiosus, qui verò accusare eos adhuc audeat, improbus ac malus sit. p. 99.

Cum

Cum primis autem observatu dignum [pergit Buddeus] quod circa finem libelli sui Camerarius commemorat, quosdam ex Lutheranis infenso erga FRATRES BOHEMOS fuisse animo, & disciplinæ severitatem sanctitatemque, quibus tamen vir ille doctus recte respondet: Disciplinæ autem severitas, unde superstitio penitus omnis abest, fortasse displicet aliquibus idèd, quod similem neque eis instituere in proclivi sit, & aliqui etiam tam arctis vinculis adstringi nolint. Ad ipsum deinceps Lutherum provocat [Camerarius], quem istam rem mirificè comprobasse dicit. Notamus, esse unius & proximè superiorum temporum imprimis Doctrinâ & pietate celebris viri de eâ sententiam, solos propè in orbe terrarum Fratres cum puritate doctrinæ vigorem etiam disciplinæ Christi apud se restituisse; quæ laus ut iis detur, & hoc in illis opus Domini prædicetur, rem ipsam cogere. Addit tandem ipse Camerarius, ipsam simul disciplinam in compendio sistens: Sanè qui attendere animum voluerint, faterique verum, ii negare non poterunt, quin apud eos Christi Ecclesia non solum in veritate & re ipsâ, sed manifestâ etiam specie retenta administrataque & gesta sit: ut eos reprehendentes vix effugere invidiæ & obrectationum suspensionem posse videantur: cum ipsi quidem FRATRES in nullorum ex ipsis res rationesque curiose inquirant, nullorum instituta observationesque damnent aut vituperent, ac potius omnes, quos nôrunt veritatem doctrinæ cœlestis profiteri, & sacrarum literarum studia colere, & propagare religionis pietatisque sanctitatem, & errores impietatis ac superstitionum repudiare, non diligant solum, sed & in honore habeant. Nulla enim reperietur apud ipsos ambitio, neque principatûs appetentia: nulla inter eos rixa, altercatio, contentio, ad alios malevolentia, insectatio, jurgium. In illis nullus est animorum exultantium incensus ardor, ad cæteros nihil acerbioris asperitatisque. Non apparent ne vestigia quidem avaritiæ, cupiditatis, libidinis. Non quæstus fiunt, aut lucra scenerando, aut ullo cum emolumento alterius incommodum complectendo. Summa & eximia est sinceræ caritatis affectio omnium erga omnes; desidiæ & otio inertis atque ignavo locus prorsus non est; officia præstant quæcunq; & quibuscunq; possunt. Nullam in suo cœtu discordiam serpere patiuntur, & efferentem se statim reprimunt. Aliorum injurias & vim fortissimis animis tolerant; neque resistendo neque vindicando, iræ indignationisve significationes nullæ ab eis dantur.

Quam procul [concludit Buddeus] ab istâ veræ Christi Ecclesiæ imagine nostri distant mores! Faxit Deus, ut cuncta [in hac Comenii libellorum editione] in Ecclesiæ commodum cedant, utque plurimi hoc legentes præclarissimo Fratrum Bohemorum exemplo excitati seriò de vitâ moribusque emendandis cogitent, utque qui eò pervenerunt, deque aliorum salute solliciti sunt, hic inveniant, quæ cum fructu ad Disciplinam Ecclesiæ postliminiò revocandam usurpent!

XXV.

Extract of a Writing of a Hundred Masters of Arts, and Students, at Jena, to the Church at Herrnhuth, 1728. (under N° 33.)

Dear Brethren,

THE precious Grace of our dearest Saviour, which has proved so powerful among you, to the great Joy of the Members of *Christ*, and the utmost Surprise of the Kingdom of Darkness, cannot but encourage us highly to praise and glorify our Saviour and Lord, *Jesus Christ*, with heartiest Thanksgiving, and humble Praises.

Your Congregation is a City upon a Hill; cannot but be seen; and cannot possibly be concealed. It is a Candle which is placed on a Candlestick, and shines to all which are in the House, and encourages them to the Praise of the Lord, &c.

Wherefore, dear Brethren, we are fully persuaded you will not despise the Grace of God, which is lively and active in you; nor forget the merciful Love of our Saviour, which so many Hundred Years ago caused the Light of Truth to shine to your Fathers.

Praise ye the Lord with us, who has united our dispersed Members thro' a living Power; to which we have been mostly moved by the glorious Instance of your intimate Love and Union.

As to the rest, be assured that we love you as *Christ's* Members, and as our Brethren; and shall always remember you in the best manner. We remain

Jena, 17 Aug. 1728.

Your faithful Brethren, &c.

Was signed by more than a Hundred Bachelors in Divinity, Lectors, Masters, and Students of that University.

XXVI.

Conclusion of the Answer of the Body of Divines in the University of Tubingen, returned to Mr. Steinhöfer, Minister, upon this Question:

“WHETHER the Moravian Church at Herrnbuth (*supposito in Doctrinam Evangelicam consensu*) may and ought, retaining their Three hundred Years old and well-known Constitution, and Church-Discipline, at the same time to maintain their Connexion with the Lutheran Church?”

[After an ample Dissertation, full of Sense and Reason, supported by many excellent and learned Notes, they conclude thus:] —Therefore we assert finally, and by all means, by virtue of the foregoing Reasons alledged, and after our having discussed the Matter, *That it is our firm Opinion, that this Church may, and ought to maintain her Connexion with the Protestant [Lutheran] Church, and at the same time retain her excellent Bohemian Church-Discipline.*

For, to be short, the Distinction between these Two Questions is soon removed, if we consider, that it does not lie in the Option of Christians, whether they will maintain Unity and Fellowship one amongst another, or not; but that it is a Duty incumbent upon them to keep the Unity of the Spirit, not to forsake the Assembling themselves together, to become all things to all Men, to gain the more, and such-like: *From whence it manifestly appears, that if we can, we must maintain Fellowship, and as much Union, as is possible.*

Therefore the Congregation at Herrnbuth is in this her Aim to be praised, promoted, and protected, in every respect; for that the Protestant Church, by this Communication of her Fellowship, must certainly draw divine Blessings upon itself.

Finally, we praise the Goodness of our dear Saviour, from the Bottom of our Hearts, in that after having, for these Three hundred Years past, shewn to this Church of the Brethren so many glorious Beams of his Grace: He hath gathered together the Remains of them, whom he, in the Darknes of Moravia, preserved under the mighty Wings of his Love, and hath brought them to true Godliness in him, by their Union with our Protestant Church, according to the great Power of his good Spirit, conducting and ruling over them: So that, in respect of their beautiful spiritual Constitution, they may justly, and with all Right, be looked upon as a great Jewel of our Protestant Zion; yea, as a beautiful and an excellent Pattern of other Congregations. We further pray the Lord of Glory, with great Fervency of our Spirit, that, according to the inexhaustible Riches of his boundless Grace, he may still go on to dispense his Blessings amongst this dear little Flock; and that the sacred Depositum of his revealed Truth, as the only Leading-Star to direct us to a true Walking unto Salvation, may be preserved to them uncorrupted in their Heart by the Light of his most powerful Conviction; and that he may continually go on to bless and sanctify the excellent Institutions they have amongst them; which are so much the more glori-

²² D. Andreas Kunadius, Prof. Vittenb. in Comp. LL. Theol. Disp. xv. p. 100. *Forma Ecclesiae confestis partim in unione fidelium cum Christo, partim in communicatione et professione ejusdem doctrinae salutaris, nec non in caritate inter fideles ipsos charitate.*

ous, as they immediately tend to the Propagation of the Kingdom of God; and that he may grant to Mr. *Steinboffer*, A. M. our late beloved Auditor in the Lord, much and more than ordinary Wisdom, Light, Grace, and Power, that he, in the worthy Execution of the Office of the Spirit committed to him by this Congregation, according to the wholesome Pattern he has heard from us, may keep undamaged the dear Treasure of the Gospel, carefully preserving it from all Errors and Opinions of Sectarists, which only tend to perplex Mankind, and to draw them off from the One Thing needful; and, by a faithful Leading of the Sheep intrusted to him, may obtain many Conquests against the Powers of Darkness; and to this End may also gloriously arm himself with spiritual Courage, Watchfulness, Prayer, and with a faithful and pure Mind, that thro' him that great Good the Lord hath planted here, and which he hath already found to his Hands, may be powerfully continued and increased; and that also thro' his Service in the Gospel many Souls may be awakened, and the Kingdom of God may be gloriously grounded and carried on in the same.

In Witness whereof we have added the usual Seal of our Faculty of Divines.

Done at Tubingen, on Sunday
Miseric. Dom. A. 1733.

Decanus, Doctores et Professores Facultatis Theologicae ibidem.

Note, This Answer of the Body of Divines at Tubingen was drawn up by the great Philosopher and Divine Dr. and Prof. *Bulfinger*: But the Conclusion from these Words, Finally, we praise the Goodness, &c. are of the own Hand of the famous Chancellor of the University Dr. *Pfaffius*. The said Answer doth not treat of the Moravian Church in general, but of that Part of it, which is in Union with the Lutheran Church; since God had blessed the Service of Lutheran Teachers among them: But nevertheless they retained their old Bohemian and Moravian Church-Discipline.

Delivered into the Library of his Grace the Archbishop of Canterbury, in November 1746. *Henricus Costart*.

XXVII.

Extract of the Wirtemberg Church's Writing, whereby she congratulates his Excellency Count Zinzendorff on his entering upon sacred Functions (under No. 34.).

OUR constant ready Concurrence and Assistance to support the godly Intentions, and to promote the Gospel in the Congregation of *Herrnbuth*, must have evidenced it, that the peculiar good Confidence which your Excellency hitherto, in several Concerns of our Saviour's Kingdom, has manifested to our Wirtemberg Evangelical Church and Consistory, has been answered with due Consideration.

We on our Side cannot be wanting to return, in our humble Answer, due Thanks to your Excellency for all these, and at the same time to promise all due Attention and Diligence, as the Lord will give us an Opportunity, to keep up a salutary good Understanding and Agreement under our general Head and King *Jesus Christ*; and to call upon him, that he may glorify himself in it, and crown with much spiritual Fruit such unparallel'd Faithfulness, and establish in the Continuation and Finishing all this as his own Work. With a truly respectful Esteem, we remain always,

Illustrious Count,

Your Excellency's most obedient,
and most obliged,

Stuttgart, Dec.

10. 1734.

The Privy Counsellor and Director, Vice-Director and Council, of the Ducal Wirtemberg Consistory.

XXVIII.

XXVIII.

The Programma of the University of Tübingen, to the same Effect (under N° 34):

Decanus et Collegium Facultatis Theologicæ in Universitate Tübingensi, L. S.

Blennium fere abiit, ex quo tempore nobis specialius innotuit Illustrissimus Excellen-
tissimusque Dominus NICOLAUS LUDOVICUS Comes de ZINZENDORF, cum,
qui ab Ecclesiâ Herrenhutensi, in terris ejusdem inde aliquot annis ex Fratribus maxime
Moravis ob religionem sanctiorem exulibus collectâ, Pastor adjunctus vocabatur, FRI-
DERICUS CHRISTOPHORUS STEINHOFFERUS consilium Theologicum à nobis
expeteret, quo nostram diceremus sententiam, num Ecclesiâ hæc *Theophylactica*
quæ veritati nostræ Evangelicæ adhæreret, disciplinam Ecclesiasticam, quæ inter Fra-
tres Bohemos et Moravos indè à pluribus ferè seculis viguit, servare et retinere posset.
Gavisi admodum fuimus, cum perciperemus, quanto cum charitatis Christianæ
zelo exules hosce receperit fovēritque hætenus, atque in Ecclesiolam peculiarem con-
gregaverit, studiumque maximè veræ pietatis et sanctimonix in eadem excitaverit,
atque ipse quoque, abnegato dignitatis suæ fastigio, Catechetam et Diaconum in eâ-
dem egerit illustrissimus Comes. Cujus divini pulchrique operis, 1 *Tim.* iii. 1. verbi
etiam sacri in aliis Ecclesiis publicè prædicandi cum tanta sit in ipso *ὑπερῆς*, tantus ardor,
ut quidquid in adversum ex dignitate maximè illustri, quâ favente nativitate eminet,
argumentorum opponi poterat, superet, exhibuit nobis declarationem mentis suæ am-
pliolem, rogavitque, ut, cum in Ecclesiâ Sundensi in nuperis septimanis sanctâ et
Paschali publicè jam verba sacra fecerit, eandem luci exponeremus. Ita autem illa
habet:

“ **T**ener adhuc credidi, mortuum esse Christum pro vitâ mundi. Non sine con-
“ flictatione id credidi, sed mihi met ipsi, quo minùs crederem, imperare
“ non potui. Sensum allestavit fiducia, amorem sensus, amor efflagitavit officia.

“ *Hæc omnia fecit pro te:*

“ *Quid facis pro ipso?*

“ Lemma nobile in iconum conclavi Dusseldorpenſi, *μαρτυρεῖς ὅς τις* subnexum ima-
“ gini. Decem annos egi, cum studia mea animis Servatori conciliandis impendere
“ coepi. *Σωφροσύνην* deficientem *πίστις* supplevit. Quartum nunc supra tricesimum
“ annum vivo, varia expertus rerum discrimina, semper idem. Ardor non tepuit.

“ Suadent casus *ἀχελύων*, experientia dabit, *ὁποῖον δὲ σοκίμην*.

“ Sine admiratione, quin et suspicione, illustri et senatoriæ stirpi, Dynastiæ, justitiæ sa-
“ cerdotio, munus Evangelistæ, et exulum curam subungere non poteram. Suspicio-
“ nem clamores insequēbantur. Quos ego ut tantisper sedarem, spem feci *εἰς 1733*.
“ declarationis uberioris. Moram huic iniecit apologeticum, quod Ecclesiæ nostræ
“ Theophylacticæ, cujus existimationem meæ antepono, debebam, officium. Hoc
“ 1732. coram summo Magistratu, 1733. apud Theologos rite exsoluto, et pace
“ coetui nostro feliciter restitutâ, nil meam amplius impedivit apologiam.

“ Matrem testari Halam, præceptricem Vitebergam, sororem Tübingam, incivile
“ ratus, Sundam adii 1734. peregrinam, si non alienam, et ob orthodoxiæ famam à
“ Rege et regno Sueciæ Theologis Gryphicis judicem nominatam.

“ Hanc meum esse volui, æquum deprehendi. Accidit, ut Antistes ibi juvandus esset:
“ morbus illum diuturnus à concione arcuerat; hujus ego locum quater conscendi,
“ Marianum suggestum semel. De *viis animarum* verba feci, viam carnis monstravi,
“ rationis et fidei.

“ De *diligentia beatissimâ* dixi, occasione scēminæ peccatricis, Christi famulæ, *Sie*
“ *that was sie konnte*.

“ In tribus Paschatis feriis Jesum cecini. I. *Salomone Majorem*. II. *Prophetam*
“ *flammas loquentem*. III. *Sacerdotem pacis Dominum*.

“ Notus eram Doctoribus, auditorio magis ignotus quàm ingratus. Utroque functus
“ officio, scholam meam repetii.

“ *Euergetis*

“ Euergetis et amicis rationem reddens itineris et pensi futuri, fatum experior singulare. Annuunt, quorum dissenfum expectâsses; quorum applausum, vel altè silent, vel mussitant.

“ Unum et alterum ad Dominum refero. Interim, quod extra ordinem hætenus evenisse apparuit, τάχις conciliare satago et εὐχρημοσύνη.

“ Triplex Comiti via patet.

“ *Doct̃or Ecclesiæ feret.* Forent certe, qui me axiomate isto condecorarent; favent enim impense: sed gradu nec *præco* indiget, nec *Catecheta*, dummodo huic Ecclesia pateat, illi Synagoga.

“ Utraque Christo curæ fuit.

“ *Candidati* nomen capefferet, quod *Abbé* vocant Aulæ; cui quidem titulo, viris licet principibus collato, cathedra non adhæret, nec *gentilitiæ* nostræ hic dignitati dedecus attulisset, nec *adscitiitæ*, quam Christiani VI. debemus munificentiae, honoresque terrarum reliquos pertæsi, in tesseram benevolentiae pii Regis servandam existimamus. Idem, nomen suppeditasset Zinzendorffiano illi vel contumeliis lacerato, vel encomiis elato, utrisque immodicis et causæ Dei injuriis, opportunè substituendum. Sed et hanc religioni nostræ tum minus cognitam viam crediderunt amici, tum periculo non carentem.

“ Superest quod PAULUS enixè commendat, *exemplum Stephane* ἐῖς διακονίαν ἀγίων τὰς ἐκκλῆσας ἐκτρέφον. Quod sive ἀντιλήψων, sive *Diaconorum*, sive quodcunque aliud officium innuat, nobis admodum convenit. Libertatem Conscientiæ servat, vocationi internæ opitulatur, vitæ anteaectæ respondet, futuram ordinat.

“ Quod reliquum est, frena laxare nolo.

“ *Ecclesiam vestram*, dulce mihi et venerabile nomen, perpetim consulam. *Spectatores* certaminis omnes iudices agnoscam.

“ Pergam igitur, et præstantissimo Servatori animos desponsatum, amicos conciliatum, oves congregatum, commensales coactum, servos conductum ibo.

“ Ecclesiolæ, cujus inde ab anno hujus sæculi supra vigesimum sexto fungor familiaritio, studia mea, si per Deum licuerit, κατ' ἐξοχήν dedicabo.

“ Ejus tandem jussu, curâ, auspicio, Spiritu, ad gentes properabo remotas, meritissimi Jesu sanguinis ignaras, salutis suæ expertes.

“ Fratres eò sequar, fortunatâ et ipsis Apostolis venerabili fretos ἀρχῇ 1 Cor. xvi.

“ Ad amussim veritatis evangelicæ, imo scripturariæ studiosè reducam omnia; *disciplinam* fratrum, quos ovile * *Theophylacticum*, vel mecum alit, vel in Europâ hinc inde disperfit, vel ad Mauros, Lappos, Indos, imo Arcticos ablegavit, strenue custodiam.

“ Amore Christi impellar, Cruce recreabor.

“ Tribunal perniciosum et legi divinæ injurium respuam. Dissidentes in Sectis exteris sibi relinquam; in nostrâ Ecclesiâ si fratres fuerint, venerabor; si secus, feram.

“ A testamento promissionum adhuc alienos, et sensu Lytri perennis destitutos, comiter habebō, et, ut ad Jesum oculos aliquando convertant, enixe rogabo.

“ Ast, quorum lux illa fulgentissima corda perfudit, sensus penetravit, his confidenter obsequium imperabo, refractariis insurgam.

“ Magistratui supremo ad nutum paratus; adversariis ero amicissimus.

“ Ita Redemptori meo, et animarum omnium Amico, Pastori, Sponso parvulum fisto discipulum, servulum; quem sibi commendatum habeat, regat, protegat, ratio postulat ipsi Legislatori suspicienda: *Miser sum*, Psal. xl. 18.

“ *Et hilft den Elenden herrlich*, Ps. cxlix. 4.

“ Scripsi Tubingæ xviii Dec. die cio io ccxxxiv.

“ *Ludovicus Zinzendorffius.*”

* Herrnhuth.

Fatemur nos novitate rei perculsos, miratos fuisse consilium Illustrissimi Comitis, quod à principiis mundi atque recepto more tantopere abhorret, raramque prorsus in personâ tam illustri et natalium splendore micante pietatem spirat. Cum verò hic à prædicatione verbi divini, imo et ministerio sanctiore, quod tamen fixum alibi idem

nōn ambit, neminem arceat; cū et Doctrinæ Evangelicæ sanctē se adhærere is profiteatur, quā hactenus Ecclesiæ Theophylacticæ Diaconus et Catecheta tradidit, cū porro instituto cum Theologis Sundenſibus colloquio orthodoxiam suā plenius declaraverit, tantusque in ipso ardor ad gloriam Optimi Salvatoris publicè quoque amplificandam inveniatur, ut totum se huic negotio sacro destinaverit; non dubitamus, zelum hunc, quo ad ecclesias Jesu Christi suo quoque opere ædificandas fervet, nostro hoc calculo adprobare. Licet enim ad fixum Ecclesiæ locum, et functiones ministerii sacri ordinarias, peculiari vocatione et ordinatione omnino sit opus, cursui tamen Verbi Divini ab idoneis et dignis viris, iisque specialius ad hoc opus destinatis, publicè quoque passim, sed requirentibus et adprobantibus Ecclesiis, prædicandi, limitēs ponendos esse, id quod et contra praxin ecclesiæ nostræ vergit, nulli statuimus. Quod ubi declaramus, non tamen sine salutari monito dimittimus Illustrissimum Comitem, sed eundem, ut par est, obtestamur, ut doctrinæ sanctæ puritatem, quā ecclesia nostra profitetur, porro habeat sibi quā commendatissimā, atque, quos experitur dissentientes, suoque instituto contrarios, ipso facto refellere pergat, nè prædicatio ipsius et conversatio obtreccionibus exceptionibusque fiat obnoxia, animos fidelium in diversa aliā studia tracturis. Cui monito nostro eò curatius assurrecturum esse Excellentissimum Comitem confidimus, quo magis pax ecclesiarum et ædificatio id postulat, virique prudenti zelo acti sic facili in ipsius ruent amorem, et institutum ejusdem in se prorsus egregium cordate adprobabunt. Deus vero ipsi det *σύναντι πᾶσι*, 2 Tim. ii. 7. omniaque dirigat in sanctissimi nominis sui gloriam, et ecclesiarum salutem.

Scripsimus die 19 Dec. MDCCXXXIV.

Ad Exemplar Tabingense, Londini, Typis Bowyerianis expressum, 1736.

XXIX.

Decree of the Bishops of the United Churches, presented to the First Reformed Divine in the Dominions of the King of Prussia to be the Administrator of the Reformed Tropus of the Brethrens Constitution, 1746. (under No. 40.)

In the Name of the Holy and Indivisible Trinity, God the Father, the Son, and the Holy Ghost.

Very Reverend, &c.

FOrasmuch as the well-proved Subdivision of the old Moravian Unity into the strict *Bohemian*, *Evangelic-Lutheran*, and *Helvetic Tropus*, has prospered, under the Direction of God the Holy Ghost, and we have, since the Death of the late Right Rev. *Jablonsky*, diligently preserved the same in order that, on one hand, there might arise no Confusion of Ideas, as in the *Crypto-Calvinism*, *Arminianism*, or the Plan of Uniting; but, on the other hand also, that Altar might not be set up against Altar, as in *Donatism*, and in the Divisions among the Protestants, which have existed now upwards of Two hundred Years; and since the Evangelic Reformed Branch (which is a numerous and weighty Part of ours, particularly in the distant Colonies, and Heathen Posts, and contains such Teachers and Members, who are not only for themselves Partakers of everlasting Life, but are also Examples to the Flocks), has been provided with its own Rulers, and also with the Elders and Ministers belonging thereunto; and this Evangelic Reformed Station has really become void, by reason of *Frederic Baron of Watteville*, Successor to the late Bishop *Jablonsky*, his having already, the past Year, resigned the Functions of his Office, on account of his being appointed to the Post of *Senior Politicus* of our General Synod, which Officers, according to the old Regulation thereof, are in like manner *Personæ Deo et Ecclesiæ rite consecratæ*; and yet his precedent Office, on account of the weighty

Appendages

Appendages thereof, cannot remain vacant : Therefore our united Choice, on account of your personal Gifts, having also been approved of by Suffrage, We, in the Name of the Holy Trinity; by this open Letter, upon the Instructions accompanying the same, and with reference to that *Faſum*, annexed thereto, and marked +, present unto You this Instrument, whereby we call, and, without any Arguments of Persuasion, or influencing Kindness, do, in the Name of all present in the General Synod of the Evangelic Church of the *Moravian* Order, and the Reformed Teachers and Preachers present, instate you to be Administrator of the Episcopacy of the Evangelical Reformed Tropus in the *Moravian* Unity, and one of the Presidents of the General Synod of the afore-mentioned Church, &c. In full Hopes, that his Majesty your Sovereign, according to his known Inclination for promoting our real Prosperity, and also for the Good of the Evangelical Reformed Religion, will not be less indulgent to us than his Royal Grandfather has been to our Unity (having himself approved of the Deans of his Chapel to hold our Episcopal See together with their Offices at the Court, and in the Supreme Consistory of his Realms), &c.

We are, &c.

Was signed, in the Name of the present Synod of the United Churches of the Moravian Order; and of the Elders and Ministers present, by many of them.

XXX.

The very Rev. Mr. Cochius's Letter of Acceptance of the said Decree, to the Advocate of the Brethren, and the Synod (under No. 42.).

Illustrious Count!

And also Right Reverend, Right Honourable and Reverend Sirs!

BY Divine Providence has now actually been brought about what your Excellency, and you, most honoured Gentlemen, have desired concerning me.

The Matter has been quite orderly, and with necessary Circumspection and Solidity, finished.

The Opinion of the Body of Divines in the University at *Frankfort*, and of the Ecclesiastical Counsellors, has been asked. The Opinions were different, but Majority decided the Matter.

The Confirmation was executed, signed by the King's Majesty *propria manu*, and by the Deputy Yesterday delivered into my Hands, as also the original Instrument of Vocation. According to which Circumstances, I now believe myself enabled to accept of this honourable Call, which I herewith accept with all my Heart; and in Consequence thereof, I shall always make it my Business, as far as possible, to accomplish the incumbent Duties.

Your Excellency's, and my most Honoured Sirs,

Most obedient and faithful Servant,

Christian John Cochius.

Berlin, October 7. 1746.

XXXI.

The present King of Prussia's Consent to the said Vocation (under No. 41.).

WE *Frederic*, by the Grace of God King of *Prussia*, &c. declare herewith; Whereas the Evangelical Brethren of the *Moravian* Unity, by their now present Deputies, acquainted us, that they, &c. have given a Vocation of being Director of the Reformed Tropus, and one of the Presidents of the General Synod of

of their Church, to the very Reverend *John Cocbius*, Dean of our Chapel, and our Ecclesiastical Counsellor, in the room of our deceased Counsellor *Jablonsky*, and also in that of the afterwards-elected Baron of *Watteville*, who resigned, &c.

Therefore we, by virtue of these, ratify and confirm our above-mentioned Counsellor *Cocbius* to be Director of the Reformed Troup belonging to the *Moravian* Unity, and to be one of the Presidents of the General Synod of their Churches: And our Pleasure is, that he takes upon him to care for, and upon all Occasions faithfully to assist them; and also, in all things which this Office does require of him, and belongs to it, to give an unexceptionable Satisfaction to his Constituents*.

In Witness whereof, we have ordered that these do pass our Royal Seal.

Berlin,

Sept. 9. 1746.

FREDERIC.

* Here the Clause was inserted, maintaining his Reverence in all his former Offices, &c.

XXXII.

The Decree given by the Bishops of the Brethren to Mr. Henry Gerner, Arch-Dean and Rector of the Metropolitan Church at Copenhagen, to be (in like manner) President of the Congregation of the Lutheran Brethren in the Prussian Dominions (under N° 36.) was signed thus:

Lewis, Ordinary.

John (Nitschman) E. Ep.

Johannes, Chorep. Administrator-General of the Lutheran Troup, for himself, and in the Name of the R. R. Polycarpus, now absent in Silesia.

Frederic de Watteville, Senior Politicus.

Charles Henry Peistel, Senior Politicus.

Ernest Gerdsdorff, of Trebus, Deputy in New Saltza.

Martinus, Chorep. and Visitor in the Prussian Dominions.

Frederic Christopher Steinhoffer, M. A. Dean of the Seminary of the Augsburg Confession.

John Toeltschig, Moravus, Moderator of the Moravian Brethren in England, &c.

L. Ernest Schlicht, Pastor of the Lutheran Brethrens Chapel in London.

J. Henry Timæus, late Superintendent at Buxwiler, Professor of the Augsburg Confession in the Seminary.

Melchior Zeisberger, Moravus, Ordinary in Upper Silesia.

Andrew Jaeschke, formerly Deputy in Wallachia, now Elder amongst the native Bohemian Brethren at Berlin.

XXXIII.

Extract of the King of Denmark's Resolution, concerning the Vocation given to Dean Gerner (under N°. 37.).

To the Dean Henry Gerner.

TO be signified, that the Office he is called to from *Herrnbaag*, to be the Superintendent of the Churches of the Evangelic Lutheran Brethren in the Dominions of the King of *Prussia*, is not to be combined with his present Office; but, on the other Side, his Majesty is graciously pleased to give him Leave, &c.

The Superscription was, *To our well-beloved, reverend, and learned Mr. Henry Gerner, Arch-Dean of the See of Zealand, Dean of the District of Sochelund, and Rector of the Metropolitan Church at Copenhagen.*

XXXIV.

XXXIV.

The Extract out of Mr. Gerner's Farewel Sermon at the Metropolitan Church at Copenhagen, June 11. 1747. (under N^o. 38.).

WHEREAS I have received a Vocation to be Administrator of the *Lutheran Brethren* in Union with the *Moravian Church*, in the King of *Prussia's* Dominions, &c.

And as it has pleased his Majesty our most gracious King to consent unto and grant my most humble Request, so it is To-day the last time that I shall address you.

Accordingly, I would first have you recommended seriously to Him, whom in this Place I have preached, and whose Merits and Grace I have maintained, as the only thing which would truly profit you, and whereby you would be happy in Time and in Eternity, &c.

I don't doubt, but when I shall once see Him as he is, I shall prostrate myself at his Feet, and thank him as well for this, as for every thing else.

Then I address myself humbly, and with Thankfulness to his Majesty our most gracious King *Frederic V.* being exceeding thankful for all the Goodness which I and my Ancestors have hitherto enjoyed these many Years in those weighty Offices intrusted with us in your Majesty's Countries and Kingdoms: For which on this Day I return publick Thanks, &c.

I then turn myself with my Thoughts and Thanks to this illustrious University, and reverend and learned Teachers, of whose Goodness and Love I have had no small Proofs, during the Time of my being here, &c.

Finally, I intreat the whole Christian Congregation, whose Minister I have been, as already mentioned, these Eight Years and upwards, &c.

—Now I must repeat that Word, which is said in our present *Sunday's* Lesson: *Lord! what thou hast commanded is done.*

But when I say, that I *have been* amongst you, every one can of himself conclude, that the Time is come for my taking Leave.

—Altho' this taking Leave may perhaps be painful to one or another; yet will they receive no Harm thereby, if they with all their Necessities and Concerns directly address themselves to that Principal Object, to whom I have directed their Thoughts, and whom I pointed out to them; I mean that God and Man, our dear Saviour *Jesus Christ*, &c.

Yes, into his Hands and Arms I now deliver over the Souls of this whole Congregation, since he has the full Right to them, &c.

XXXV.

Decree of the General Synod to enable the present Dean of the Royal Chapel at Dresden, to be President of the Lutheran Part in the General Synod, December 1748. (under N^o. 39.).

Zeys Hall, the First Day of December, in the Year after the Nativity of our Lord God 1748.

WHEREAS, after a strict Examination, it has been evident, that, since the Year 1733. a considerable Part of the *Moravian Brethren*, and their Establishments in *Germany*, &c. &c. but particularly amongst the Heathen, have gradually embraced the fundamental Principles of the *Lutheran Religion*; and, at last, their whole Body, along with all their Establishments, have united in the Doctrine of the *Augustan Confession*:

H

And

And whereas it has been duly represented unto us by our *Ordinary**, and others, that it would be very beneficial for the Preservation of this laudable Regulation, if the *Lutheran* Tropus, some Years past reviving in the most antient *Moravian* Unity, after it had been abolished above these Hundred Years, if not since a very little Time after the *Consensus* of *Sandomir*, was now to be joined again, in a particular Manner, to one of the chief *Lutheran* Churches, besides that just Allegiance to its original Brethren in general; who also declared at the same time, that, even in the Year 1745. when the Reformed Tropus was settled upon the unvaried *Augustan* Confession, and the Dean of the Chapel of the King of *Prussia* was made President thereof, with the Foreknowledge and Consent of his Sovereign, it was resolved, that, at the first Opportunity, the *Lutheran* Part should also have a President of their own, &c.

Therefore, and in Consideration of the Desire for it, signified by Numbers of *Lutheran* Members of our many Evangelic *Moravian* Congregations, we could no longer delay to comply with the Ordinary's Desire; and accordingly this is our unanimous Resolution, in all our future Synods to proceed agreeably to this Plan, and to get every thing carefully prepared for it.

We also, by the Authority of the Synod, provisionally declare the Right Reverend *Johan. Gottfried Herman*, D.D. present Dean of his Majesty's Evangelical Chapel at *Dresden*, and the principal Divine of *Saxony*, to be one of the Honourable Synod *pro personâ*; and order, That he be considered as such in all Cases and Opportunities; leaving it, for the rest, to our dearest Ordinary and his Collegues, in what manner they shall agree together concerning the further Contents of this Decree, &c. with the Honourable Privy Council of the Elector of *Saxony*, the Director *inter Evangelicos*, &c.

Actum ut supra.

In witness thereof, &c.

* The Ecclesiastical Title of the present Advocate.

David, Bp. *John*, Bp.
David Nitschman, Chorepisc. & Syndic.
Abraham de Gersdorff, Senior Politicus.
Christianus Renatus Zinzendorff, Proto-Diac.
Cornelius Schellinger, of *Zeyß*, Assessor.
 &c. &c. &c.

XXXVI.

Extract of a Letter from George Thomas, Esq; Governor of Pennsylvania, to Count Zinzendorff (under N^o. 42. Article, SETTLED, AND MET WITH APPROBATION).

Sir,

HAD I known of your coming to Town, I should have prevented Yours of Yesterday, by a Return of the Visit you were pleased to favour me with soon after your Arrival in this Country.—As you express a Desire, that one skilled in the *English* and *German* Languages should be present at your religious Exercises, I shall, in some time to come, comply with your Request; rather that he may be an Evidence of your pious Endeavours for the Salvation of Souls, than from any Apprehension entertained by me of your broaching Doctrines destructive of Civil Government, or against that Allegiance, which all the Inhabitants of this Province owe to our most gracious Sovereign King *George*.

I shall be glad of all Opportunities of testifying, that I am very truly, and with very great Regard,

S I R,

Philadelphia, Dec. 24th,

1741.

Your most obedient and most humble Servant,
Geo. Thomas.

To the R. Rev^d. *Lewis*, filed Antient Bp.
 of the Mor. Ch.

XXXVII.

The Letter from Conrad Weisser, one of the King's Justices of the Peace, and Interpreter to the Five Nations, to a Brother in Shecomeko, a little Settlement of the Brethren among the Indians, 1743. (under No. 48.).

I Shall be heartily glad to hear, that these Lines have found you well, and in Health, at *Shecomeko*.

It was the other Day a great Trouble to me, that I did not get to the Sight of you when I was in that Place: Without doubt it was your Weakness of Body which prevented it. However, I both was there, and departed from thence, with the highest Satisfaction that could be.

The *Indians* Faith in the Lord Jesus, their Simplicity and unaffected Manner, their real Feeling of the Grace procured by the Blood of Jesus, and preached by the Brethren, gave me the fullest Impression, and Certainty of Belief, that the Lord is with you. It was to me as if I saw a Company of the first Christians together. Their elder People sat in the Assembly, some on Benches, some, because of the Narrowness of the Room, on the Ground, with great Gravity and Seriousness, and hearkened to B. P. as if they would catch the Words out of his Heart. *John* the Indian was Interpreter, and performed it very prettily. I account him a Man who is anointed with Spirit and Power. I do not indeed understand the *Mabikander* Language thoroughly; yet their Ways of uttering their Sentiments, according to their Ideas, are as well known to me, as to any *European* in this Land.

To be short, I reckon it among the greatest Favours which have been granted me in my Life-time, that I have been at *Shecomeko*: That Saying, *Jesus Christ the same Yesterday, To-day, and for ever*, was quite new and lively in my Heart, whilst I saw those Patriarchs of the *American Church* * sitting there in a Circle, as Witnesses of the propitiatory Offering of our Lord Jesus Christ. Their Prayers must come in Remembrance above before God, and Heaven itself must fight against their Enemies.

May Almighty God give you and your Helpers an open Door unto the poor Heathens, is the hearty Wish of

Your humble and sincere Friend.

Conrad Weisser.

* Meaning the Elders of the converted *Indians*.

XXXVIII.

The Letter from Lieutenant-General Oglethorpe to the Lords Commissioners of the Board of Trade and Plantations (under N^o. 52.).

My Lords,

COUNT Zinzendorff having desired of me to testify what I know relating to the *Moravian* Brethren in *Georgia*, I could not, in Justice, refuse to do it.

In the Year 1736. they applied to the Trustees for *Georgia*, who inquired relating to their Behaviour and Tenets, and sent to his Grace the Archbishop of *Canterbury*, who gave a favourable Account of that Branch of Protestants called *Moravian* Brethren, from what he had read relating to them: And they received further Accounts from several Persons in *Germany*, that the *Moravians* were a quiet, industrious, and useful People.

The Trustees granted to the Count and Brethren, Lands in *Georgia*. They sent over a considerable Number of People, who built a large and good House in the Town of *Savannah*, and made a very good Settlement in the Country, and throve so well by their Industry, that they created the Envy of others; insomuch that the *English* People disquieted, &c. and disturbed them for not carrying Arms, tho', at the same time, they did the Government Service, in Labour and other Matters, equal and superior

superior to the Service they could have done as Militia. However, several of them, thus disquieted, removed; but, with great Exactness, paid all the Charges the Public had been at on their first Settlement. The Trustees, hearing of these Disquiets, did Justice to the *Moravians*, reprimanding the Magistrates for suffering them to be disturbed; and granted their Request of not obliging them to take up Arms: And there are several of them now at *Savannah*, who are very industrious Men, and go on in Improvements; and, I think, the greater Number we could procure of them, the more would increase the Welfare and Cultivation of the Country; and that the Province would receive great Advantages from their Labour, tho' they are indulged in not carrying Arms: And indeed I take it to be one of the principal Points of a new Settlement to indulge all foreign Protestants in the full Exercise of Religion, as well with respect to any Scruples they may have to carrying Arms, as to public Worship, and Form of Oaths: And the *Moravians*, who are an industrious, sober, and quiet People, disturbed upon account of their Religion in many Countries in *Europe*, might (if properly encouraged) probably increase the King's Subjects in *America* by many Thousands. I am,

My Lords,

With great Respect,

Your Lordships most obedient humble Servant,

James Oglethorpe.

London 1 Nov. 1746.

XXXIX.

Extract of the Letter from the Honourable Mr. Penn to his Grace the Duke of Newcastle (under No 50.).

My Lord Duke,

A Bill having been brought into the House of Commons, at the Instance of some German Protestants called the *Moravian Church*, to extend the Benefit of a late Act of Parliament for naturalizing Foreigners, who shall settle in the Plantations, to those who make a Scruple of taking an Oath, by granting them the Liberty of an Affirmation or Declaration, as is allowed to the People called *Quakers*; and, as many of those People have settled in the Province of *Pensylvania*, their Agents have requested me to certify to your Grace what I know concerning them, they much desiring your Grace's Favour in this Matter: In Justice to these People, I could not refuse their Request.

Many of them have lived in the Province for several Years past, and are a sober, quiet, religious People, have made great Improvements in the Country, and their Example will, I think, be of Advantage to the rest of the People: Besides which, their Visits to the *Indians*, and sincere Endeavours to make them acquainted with Principles of Religion and Virtue, must, &c. and, in the End, more firmly attach the many Nations of *Indians* settled behind our Provinces to the *British* Interest. On this Account, my Lord Duke, I must wish Success to their Bill, and be a Suitor to your Grace for your Favour to it in the House of Peers. I take the Liberty to inclose a Copy of it; and am, with the greatest Regard,

My Lord Duke,

Your Grace's most humble and most obedient Servant,

Tho. Penn.

London, April 30th,
1747.

XL.

The Paragraph of the Act of Parliament 20mo GEORGII II. (under N°. 54.).

—AND whereas many of the People of the Congregation called the *Moravian Brethren*, and other Foreign Protestants not *Quakers*, who conscientiously scruple the taking of an Oath, are settled in his Majesty's Colonies in *America*,
and

and demean themselves there as a sober, quiet, and industrious People ; and many others of the like Persuasion are desirous to transport themselves thither ; and if the Benefit of the said Act, made in the Thirteenth Year of his present Majesty's Reign, were extended to them, they who are now there would thereby be encouraged to continue their Residence in his Majesty's Colonies, and others would resort thither in greater Numbers, whereby the said Colonies would be improved, their Strength increased, and their Trade extended : Be it therefore Enacted, by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That, from and after the Twenty-fifth Day of *December* One thousand Seven hundred and Forty-seven, All Foreign Protestants, who conscientiously scruple the taking of an Oath, and who are born out of the Ligeance of his Majesty, his Heirs, or Successors, &c. shall make and subscribe the Declaration of Fidelity, &c.

XLI.

The Letter of Count Zinzendorf to the Princess Dowager of Orange ; with her Highness's Answer (under No. 58. Artic. DESIRING NO PECUNIARY ASSISTANCE.)

Madame,

LE Baron de Watteville ayant dessein de se présenter à votre Altesse Serenissime avant son départ pour la France, j'ai cru devoir l'accompagner de ces lignes.

Je me trouve ici, Madame, ayant fait état d'y trouver Mr. le Drossard ; je l'ai manqué, mais j'ai parlé avec le Bourgeois Doen, qui me paroît être assez bien instruit de tout.

Je vois de plus en plus, que Mr. Vultejus, que je compte d'entretenir à la Haye, est fort bien intentionné pour notre Etablissement, et qu'il fera son possible, pour y placer quelques uns de nos chers Réfugiés.

J'espère, Madame, que Vous lui écrirez sur le pied, qu'il puisse concevoir, que Vous êtes bien aise, que nos bonnes Ames y vivent tranquillement, et avec plaisir.

Comme nous avons des bonnes raisons de vouloir les établir dans la Baronie, dont la plus forte est, qu'ils y peuvent avoir toutes les denrées à beaucoup meilleur marché que par tout ailleurs ; il est de l'autre côté nécessaire, d'établir sur un pied ferme trois principes.

1. Qu'ils ne puissent négocier en aucune manière, n'y même travailler, au prejudice des anciens citoyens de la Baronie.

2. Qu'ils ne puissent recevoir la moindre assistance d'aucun homme de cette même Baronie, au prejudice des anciens habitants. C'est pour ce même effet que je supplie très humblement V. A. S^{me} de s'abstenir elle même de sa générosité connue, et de ne fournir nos gens à Ysselstein, ni ouvertement, ni sous main d'aucune façon : les charités étant mal employées pour des gens, qui sont en état, où de se nourrir eux mêmes, où d'être secouru de bien de manières.

3. Il faut que l'Acte d'Indemnité se fasse d'une manière possible, cela est vrai : et c'est à cet ecueil, que tout le projet échoueroit sans cela. Mais comme j'espère que Mr. le Drossard n'a d'autre intention la dessus, que celle, que Mr. le Bourgeois Doen vient de me remontrer ; je crois, Madame, que nous ferons cette affaire ensemble avec une entière satisfaction des deux parties.

Je suis, Madame, avec le plus profond respect,

Madame,

A Ysselstein,
ce 8 Jan.

De Votre Altesse S^{me}

Les très humble et très obeissant Serviteur,

Louis de Zinzendorff.

1737.

The Princess's Answer.

Monsieur,

LA Lettre dont vous avez chargé Monsieur de Watteville pour moi, m'a été bien rendue: j'ai été fort aise d'apprendre, que vous voulez parler vous même au Drossard, par rapport aux difficultés qu'on fait de recevoir vos gens à Yffelstein. Je crois que c'est le meilleur parti, parceque le Drossard est au fait de tout. Je viens de recevoir une Lettre de lui, par laquelle il me marque, qu'il a déjà eu occasion de vous parler à la Haye; et il me dit avoir eu le bonheur de croire, que Monf. le Comte étoit satisfait des éclaircissmens, qu'il a eu de lui, et qu'il eseroit qu'à votre retour il auroit occasion d'entrevoir, comme on pourroit convenir.

Je suis, avec bien de l'estime;

Votre très affectionnée Servante,

et bonne Cousine,

Marie Louise.

A Leuwarden, ce

15 Janv. 1737.

XLII.

*A Narrative or Introduction to the Papers relating to the Article, AN
ANCIENT CHURCH (under No. 65.).*

THERE are some most antient Families, which, in Consideration of the Barbarism of the remotest Times of their Forefathers, and sometimes a long Chain of Wars, and other Calamities, do lay it down in Fact, that there is no occasion for them to meddle with reconciling the different Opinions of the old Historians in behalf of their Name and Succession; when, at the same time, all unite in confessing the sacred Antiquity of their Genealogy.

The acting *Moravian* Church, by a prudent Reflection made about that very Matter, declines the Arbitration between the *Greek* Church and the *Waldenses*, both of which claim her being descended from them. All what we know with Certitude is, that Bishops sitting in our Chair met with the Case of old *Simeon*, seeing the first Dawning of the happy Reformation with Complacence, and being very much revered by both Reformers.

The ensuing Papers give some Account to that Effect, according to the following Catalogue.

(L. S.)

*Abraham Gersdorff, Ecclef.
Fratrum Senior Politicus.*

XLIII.

*The Two Letters of the Archbishop of Dercon to Mr. Arvid Gradin, Deputy
of the Brethren at Constantinople (under No. 66.).*

Reverendissime Domine, Salutem.

SCIAT Reverentia Vestra, quod magnum Negotium heri habui, ut convenirent omnes Episcopi, saltem Primates: et jam deliberatum est opus, videlicet ut scribatur à Personâ et ore summi Patriarchæ. Ideoque hodie non habeo tempus expectare Reverentiam Vestram sicut promisi: Expectat enim me primus Cancellarius, ut Opus fiat: Et ego festino, ut quam maximè citius fiat, &c. Ego propero quantum possum, et quantum possibile est.

Et spero, si hodie non esset absolutum opus; saltem cras. Et ita spero.

Ideoque quando fiat Epistola, cras videlicet, vel sequente die, ut spero, possum mittere Reverentiæ Vestræ, &c.

Nunc non habeo ullum Negotium, quia res statuta est; habeo autem tantum modo Difficultatis, &c. Sed hoc nihil est.

Mai. 1740.

Reve-

Reverendissimo Domino, Salutem.

Dilectissime Frater, cras adveniat mihi summo mane Reverentia Vestra, et parata erit Epistola Circularis, quam petiit.

Ideoque exspecto Dominationem Vestram, &c.

Jam opus factum est. Valeat.

Dil. Frat.

Derc. Samuel.

N. B. These Letters have been deposited in the Archbishop's Library at Lambeth, March 14. 1742-3. as appears by a Receipt from the Librarian.

XLIV.

The Extract from the Letters Patents of the Patriarch Neophytus of Constantinople, to all Patriarchs, Metropolitans, and Bishops, in Behalf of the Moravian Church (under No 65.)

Νεόφυτος, ἐλέω Θεῷ Ἀρχιεπίσκοπος Κωνσταντινουπόλεως, νέας Ῥώμης, καὶ οἰκουμένης Πατριάρχης, τοῖς μακαριωτάτοις καὶ ἁγιωτάτοις, τῷ τε Πάπᾳ καὶ Πατριάρχῃ τῆς μεγάλης πόλεως Ἀλεξανδρείας, καὶ πάσης γῆς Αἰγύπτου, Κυρίῳ Κυρίῳ Κοσμά· καὶ τῷ τῆς μεγάλης Θεωπόλεως Ἀντιοχείας, καὶ πάσης ἀνατολικῆς, Κυρίῳ Κυρίῳ Σιλβέστρῳ· καὶ τῷ τῆς ἁγίας πόλεως Ἱερουσαλὴμ καὶ πάσης Παλαιστίνης, Συρίας τε καὶ Ἀραβίας, Κυρίῳ Κυρίῳ Παρθενίῳ· καὶ τοῖς ὑποτέλουσιν ἱερωτάτοις Μητροπολίταις, καὶ θεοφιλεστάτοις Ἐπισκόποις, τοῖς ἐν Χριστῷ τῷ Θεῷ ἀγαπητοῖς ἡμῶν Συναδελφοῖς καὶ περιποδήτοις Συλλειτουργοῖς· τον ἐν Χριστῷ εὐλικρινῇ ἀσπασμόν.

Καὶ δῆτα καὶ τὴν ἐν τῇ Βοεμία καὶ Μοραβία συγκροτηθεῖσαν Κοινότητα τῶν Ἀδελφῶν Μοραβικῶν καὶ Θεοφυλακτικῶν * καλεμένων, ἀναμαδόντες καὶ πληροφορηθέντες· τίως ἄνωθεν μὲν, καὶ ἐκ πρώτης αὐτῶν ἐν τῇ εὐσεβείᾳ προκατάρξεως, ἐξ ὅσπερ τὸ κήρυγμα τῆς εὐαγγελικῆς ἐδέξαντο λόγῳ, ἀρχηγῶς καὶ διδασκάλως ἐσχηκέναι τὴν ἐν τῷ καθ' ἡμᾶς Ἑλληνικῷ γένει τῆς ἀνατολικῆς τῆς Χριστῷ Ἐκκλησίας ἐπ' εὐσεβείᾳ καὶ διδασκαλίᾳ ἡκμηκότας κατ' ἐκεῖνο καιρῷ, καὶ τὰ πρῶτα σπέρματα τῆς ὀρθοδόξου καὶ ἀμωμήτης πίστεως ἡμῶν ἐκέισε καταφυτεύσαντας· διαγενέσθαι δ' αὐτοὺς ἄχρι τῆς ἐπιμένοντος τῇ αὐτῇ πίστει καὶ ἀποστολικῇ διδασκαλίᾳ, ὅσαπερ ἀφορῶσι πρὸς τὰ δογματικά τε καὶ καίρια καὶ κεφαλαιώδη τῆς εὐσεβείας ἡμῶν πίστεως, εἰ καὶ τί πως ἐν ταῖς τελεταῖς καὶ τισιν ὀργιασμοῖς καὶ παραδόσεσι τῆς ἀρχαίας ἡμῶν ἐκκλησίας, διὰ τὰς τῆς καιρῷ περιστάσεις, καὶ τὰς τῶν ἐναντίων βίας τε καὶ ἐπιδρομὰς, τὸ παρηλλαγμένον ἐλάττωσι, καθὼς ἀπὸ τῶν πέμψέντων ἐκεῖθεν ἤδη ἡμῖν ἐγγράφων διὰ τῶν τιμῶν Ἀρβίδου Γραδίνου δῆλον γίνεταί.

Καὶ γὰρ ἀποστολικῶς ἐδιδάχθημεν ἀλλήλους προσλαμβάνεσθαι, καὶ ὑπὲρ ἀλλήλων μεριμνᾶν, καὶ τὴν τῷ Χριστῷ ἐκκλησίαν σπυδαῖεν καταρτίζεν ἐκ τῶν ἐνόοντων, εἰς μίαν ἐνότητα καὶ κοινωνίαν πίστεως, κεφαλὴν ἔχουσαν καὶ ἀρχιποιμένα καὶ ἄκρον ἀρχιερεῖα αὐτὸν τὸν Σωτῆρα Χριστόν, κ. τ. λ.

(L. S.)

Ἰδεωρήθη.

Ὁ μέγας Ἀρχιεπίσκοπος Κωνσταντινουπόλεως, καὶ ἐν Χριστῷ ἀδελφός. Ἐτε

Ὁ Νεόφυτος Πατριάρχης Κωνσταντινουπόλεως, καὶ ἐν Χριστῷ ἀδελφός. Ἐτε

ἀπὸ Χριστῷ α ψ μ. Μαίε 10.

* The Brethren at Herrnhut.

Neophytus, by Divine Providence Archbishop of Constantinople, of New Rome, and Universal Patriarch, To the Most Blessed and Holy, the Lord, Lord Cosmas, the Pope and Patriarch of the great City of Alexandria, and the whole Country of Egypt; the Lord, Lord Sylvester, Patriarch of the great City of God, Antiochia, and the whole East; and the Lord, Lord Parthenius, Patriarch of the holy City of Jerusalem, and of whole Palæstina, as also of Syria and Arabia; and to the under-them-serving Most Reverend Metropolitans, and in God most beloved Bishops; our, in Christ our God, beloved Fellow-Brethren, and very dear Fellow-Servants; our most sincere Salutation in Christ.

— **A**ND consequently also concerning that in *Bobemia* and *Moravia* collected Congregation of the *Moravian* and (as they are now called) *Herrnbutb* Brethren, being well informed and certified, that in antient Times, and at the Beginning of their divine Knowledge, as from that time, when they received the Word of the Gospel, they have had their Guides and Teachers from our *Greek* People of the Eastern Church; and at that time have flourished in Piety and Truth; from whence they have also propagated the same Seed of the orthodox and unblameable Doctrine there; and in the same orthodox Faith and apostolical Doctrine, what regards the chief and fundamental Doctrines of our most holy Faith, have remained until this time, tho' in Church-Rites, and other Constitutions of our antient Church, they have altered, &c. as appears by the Letter which they have sent us by the Reverend *Arvid Gradin*, &c.

— For we have learned from the Apostles to assist and to care for each other, and that the Church of *Christ* must endeavour as much as possible to join in Unity and Fellowship, considering that she has One Head, One Archbishop and Holy High Priest, the Lord and Saviour *Christ*, &c.

(L. S.)

Vifum

The High Chancellor Critias.

Neophytus, Patriarch of *Constantinople*,
and Brother in *Christ*.

In the Year of Christ 1740. May 19.

XLV.

Dr. Martin Luther's Testimonies concerning the Bohemian Brethren
(under No. 67.).

Lutherus Scripto Germanico ad Fratres Bobemos, qui Waldenses dicuntur, Anno 1523.
[de Adoratione Sacramenti] Tomo ii. Jenæ, fol. 220.

NONDUM assequi possumus, ut ita ritè et Christianè inter nos Sacramentum sub utrâque specie usurpetur, et ejusmodi instituat^r Doctrinæ Vitæque probæ Exercitium, quale de vobis audimus.

Res adhuc apud nos sunt immaturæ, lentèque progrediuntur. Verùm pro Nobis Orate.

Idem eodem scripto, fol. 231.

Commendo vos Divinæ Gratia, et submissè rogo, ne scriptum hoc meum sinistrè accipiatis, ac si mihi volupe esset, defectus vestros carpere. Quinimò cùm sciatis, vos pro pessimis Hæreticis haberi, ego testor, vos multò priores esse Evangelio, quàm quilibet alii, qui mihi noti sint. Scio, me hoc testimonio mihi conciliaturum esse odium; sed ad id jam Dei beneficio assuetus sum, nec hac in re compendium capto. Nam cùm audiam, adeo honestam esse apud vos externam conversationem, ut non sint, qui ita intemperanter vivant, helluentur, maledicant, jurent, superbè se gerant, et palàm malè agant, ut apud nos fit, sed unusquisque quantum potest labore suo sibi victum quærat, nec tales habeatis otiosos epulones, et ventri deditos, quales habemus,
nemi-

neminemque inopiâ premi finatis, non potui me continere, quin ex officio Christiano vobis indicarem, quid mihi in interiori vestrà fidei Doctrinæque ratione desiderari videatur, quam ego purissimam videre & audire vellem, &c.

XLVI.

Bucer's Testimonies concerning the Brethren (under No. 68.).

Bucerus in Libr. cui Titulus, Scripta duo Adversaria Latomi, &c. in Capite de Ecclesiæ Auctoritate, p. 159.

ILLA certè ratio optima est, quam observant Fratres Picardi, qui Fidei suæ confessionem nuper Regi Ferdinando oblatam anno 1535. ediderunt, cum præfatione D. Lutheri, qui soli prope in orbe cum puritate Doctrinæ vigorem etiam Disciplinæ Christi apud se retinuerunt: quam laudem ut iis tribuamus, & Dominum qui sic in illis operatur, celebremus, res ipsa nos cogit, etiam si Fratres illi à præposterè doctis nonnullis contemnuntur.

Ratio verò, quam in hac re observant, hæc est, &c.

IDEM ad Matthiam Erythreum, Fratrum Legatum, dixit: Disciplina Ecclesiastica Thronus est Regnantis in Ecclesiâ, Christi. Cumque Erythreus, ne oratione parum politâ offenderetur, oraret, respondit Bucerus: Pietas spectanda est in Christiano, non sermonis elegantia. Divinum autem planè est opus, quòd Vos non admodum eruditi Ecclesiam tam bene moratam habeatis. Nos autem etsi eruditiores videamur, tamen quia Disciplinam negligimus, parum proficimus. Quare de constituendâ omnimodo cogitamus. Cumque Matthias (requisitus) totius ordinis in Ecclesiâ suâ usitatæ rationem explicaret, non tenuit optimus ille Bucerus lacrymas; conversusque ad affidentes Theologos, dixit: Hæc verò est Coelestis potius, quàm Ecclesiastica in terris hierarchia.

Rogatus verò, ut aliquid ad Fratres scriberet, Quid, inquit, ad eos scriberem, qui in opere Domini bene pergunt? Scripsit tamen, interque alia Epistolæ suæ hæc inseruit: Vos tantum hoc tempore in mundo esse mihi persuadeo, apud quos solos cum sincerâ Doctrinâ, pura, utilis, salutarisque Disciplina viget. Perlegi Confessionem mihi missam, haud parvo perfusus gaudio, visâ apud vos tantâ luce veri, talique rerum ordine ac puritate.

Certè magna existit Dei ergâ vos liberalitas, quod adeò puram Doctrinam, & ejusmodi Sectatores ejus habeatis, qui id diligenter curant, ut Disciplina quasi postliminiò in Ecclesiam reducat.

Nos certè haud mediocriter nostri pudet, quoties nostram Ecclesiam cum hac tali vestrà comparamus, &c.

XLVII.

Testimonies of the Helvetic Divines Calvin and Musculus (under No. 69.).

Calvinus ita scripsit ad Polonos:*

DE vestro cum Valdensibus consensu optima quæque spero. Non modo quia Sanctam Unitatem, in quam coalescunt Christi membra, Deus semper benedicere solitus est; sed quod inter hæc rudimenta vestra Fratrum Valdensium peritiam, quam longo usu Dominus exercuit, non vulgari adjumento vobis fore spero. Quare sedulò à vobis omnibus danda opera est, ut hæc pia conspiratio magis ac magis sanctiatur.

* Reformatos Calvinianos.

Wolfgangus Musculus, Bernensium Theologus, ita :

EXosculamur cum primis admirabile illud consilium Dei, quòd ante annos aliquot, Fratres, quos Valdenses vocant, Boëmiâ ejectos, ad vos*, vel ad confinia saltem regni Poloniæ transferre voluit; quòd vestris Ecclesiis in cognitione ac propagatione veritatis adjumento essent.

Plurimum autem placet, quòd in eam Doctrinæ formam consensistis, quam illi puram, simplicem, ac minus scrupulosam in suis Ecclesiis retinent.

Spero enim fore, ut minus inter vos dissensionum nascatur, atque si quid nascatur, citius componi possit, &c.

* Reformatos Calvinianos.

XLVIII.

Extract of a Letter of the R. Reverend Bishop Jablonsky to Count Zinzendorff (under No. 70.).

YOUR Grace's highly honoured Letter I have, with all due Respect, opened, and out of it have, with uncommon Pleasure, and inward Satisfaction, seen, that the little Flock of *Bobemian* and *Moravian* Brethren, which is so despised in the Eye of the World, but which, in its Time, was the Forerunner and Dawn of the *Reformation*, has, even to this Day, by the all-gracious God, been preserved, tho' secretly, even in their native Country; and that he has made Choice of your Grace to be the kind Protector and Patron of their poor Refugees and Exiles, &c. I praise for it the wise and gracious Conduct of our God, who would graciously farther espouse the Cause of this little Flock, and raise up for it once more such Guardians and Nursing-fathers, as he has, after a wonderful Manner, done in the Person of your Grace. Not to mention, that after the aforesaid Brethren were, in the Thirty Years War, to the Eyes of Men, suppressed, and, as it were, extirpated, in their native Country, they were yet preserved till this Day in their Colonies, which they had long before sent forth into *Great Poland*; insomuch that all the Reformed Christians in *Great Poland* both embrace their Confession, and also call them *Bobemian* Brethren, and make use of their Discipline and Church-Order; as indeed, so long as they still flourished in *Bobemia* and *Moravia*, these Two, with those in *Great Poland*, composed only one Church, and held also their Synods and Councils in Fellowship with one another, &c.

I beg of the all-gracious God, that he would kindly watch over this his little Flock; mightily protect them from those Beasts of Prey, which, without doubt, will set upon them; and make them grow and flourish to his Honour.

Aug. 13. 1729.

XLIX.

Extract of a Second Letter of his to the same (under No 71.).

THAT the innocent Undertakings at *Herrnbuth*, which *Christendom* ought to look upon as a Light shining in the World in the midst of a crooked and perverse Generation, are despised and vilified, I have seen, with much Grief, by Pieces printed on that Subject; yet it could no otherwise be.—Your Grace will not therefore let your Courage sink; but resist, like a Palm-tree, the oppressive Weight with an unterrified Mind, thro' Honour and Reproach, thro' good Report and evil Report, as Deceivers, and yet true. The Servants of Christ cannot fare better than their Lord himself.

If the Circumstances yielded themselves a little more favourable, your Design would be a noble Example, which must prove to the Admiration and Edification of sincere Christians; as indeed in general your Grace's Diligence, which I heard of, in the
spiritual

spiritual Instruction of your Dependents, and other such Labours, wherein you outdo the most regular professed Teachers, is unparalleled. I conclude, &c.

Berlin, the 15th of May, 1730.

D. E. Jablonsky.

L.

Extract of a Third Letter of the R. R. Mr. Jablonsky to the Count
(under No. 72.).

I Am no-ways able to express the inward Joy of my Heart, which I feel on that Account, that the merciful God, in my old Age, has let me yet live to see how our beloved *Bobemian-Moravian* Brethrens Congregation, which, in her native Country, was suppressed, and seemed to be extinguished, has yet been counted worthy by God to dispense the Seed of his holy Gospel, even among the remotest Nations in the old and new World.

March 14. 1735.

LI.

Extract of a Fourth Letter to the same (under No. 73.).

IF the Condition of the Blessed in Heaven was such, as to permit that exemplary and zealous *Comenius* to look down to take a View of his *Moravian* Brethren now blossoming again; O! how would he be inwardly moved with Joy, and sing a new Anthem to the Lamb which was slain, but now triumphs, and rules over all!

Aug. 9. 1738.

Dan. Ern. Jablonsky.

LII.

A LIST, &c. (under N°. 74.).

Confer also, *Adriani Regenvolschii*, aliàs *Andreae Wengerfcii*, Hiftor. Sclavoniæ reformatæ Amftelod. 1679.

Comenii Hiftor. Fratrum Bohemorum. Item, de Bono Unitatis, et Ratio Disciplinæ Fratrum Bohemorum, dedicated to King Charles II. 1660.

Ejusdem Persecutiones Fratrum Bohemorum. Amftelod. 1648. Londini, 1650.

Camerarii Narratio Fratrum Orthodoxorum in Bohemiâ et Moraviâ.

Ja. Ufferius de Ecclesiâ Occidentalium Successione.

Allix's Remarks on the History of the *Waldenses* and *Albigenses*.

Rieger's History of the *Bobemian* Brethren.

Spanhemii Hift. Ecclesiastica.

Item. *Cbitreus*, *Leger*, *Jurieu*, *Basnage*, *Beaufaubre*, and *L'Enfant*, speak very honourably of them in their Writings.

LIII.

The Narrative relating to the Article, Antient Church KNOWN, &c.
(under No 75.)

THE following Papers are to shew, that the different Christian Persuasions are too well acquainted with the Notion of the Existence of our Church, to be apprehensive of our making a Noise amongst them by Novelty.

The

The *Greek Church*, Nine Years ago, confessed the Antiquity of Episcopacy amongst us by a public Writing; received the Deputy of our Bishops accordingly; and complied with his Desire but too fully.

The *English Hierarchy* is so much acquainted with us, that it needs not to be demonstrated, being of public Notoriety, that many of our Priests have been ordained by *English Bishops*; and, at other times, *English Churchmen* have received Holy Orders from ours.

The Assisting of the Two principal Presbyteriums of the Evangelic Body in *Germany* at our Synods, is a true Sign, that we must be known to them in an authentic Manner.

(L.S.)

Abraham Gersdorff,
Eccles. Fr. Sen. Pol.

LIV.

The Extract out of a Journal of King Edward VI. setting forth, that John à Lasco [one of the Brethren, and afterwards their Bishop in Poland] was appointed by King Edward to be one of the Commissioners for examining Ecclesiastical Laws (under No. 75.).

IN the Month of February 1557. by his Majesty King Edward VI. Commission was granted out to Thirty-two Persons to examine, correct, and set forth the Ecclesiastical Law. The Persons Names were these:

The Bishops.

Canterbury.
Ely.
London.
Winchester.
Exeter.
Bath.
Gloucester.
Rochester.

Civilians.

Mr. Secretary Petre.
Mr. Secretary Cecil.
Mr. Traherne.
Mr. Red.
Mr. Coke.
May, Dean of Paul's.
Skinner.

The Divines.

Taylor of Lincoln.
Taylor of Hadlee.
Mr. Cox, Almoner.
Sir John Cheke.
Sir Anthony Cook.
Petrus Martyr.
JOANNES A LASCO.
Parker of Cambridge.

Lawyers.

Justice Bromley.
Justice Hales.
Gofnald.
Goodrick.
Stamford.
Corel.
Lucas.
Gawdy.

Vide *Burnet's History of the Reformation*, in Folio, Part II. in the Collection of Records in the Journal of King Edward VI. pag. 46. seq.

LV.

The Extract from a Sermon of Dr. Thomas Bennet, wherein he considers the Case of the Episcopal Churches of the Brethren, preached at London and Southwark, 1715. and printed for Wm. Innys (under No 76.). To which is added a Letter of Bishop Fleetwood:

—THE Brief in behalf of our Reformed Episcopal Brethren in *Great Poland* and *Polish Prussia* has been read to you this Morning; and you are thereby acquainted with their present calamitous Condition. Now, as in the Beginnings of the Gospel the Apostles themselves earnestly solicited, and their Disciples in many distant Regions cheerfully made a Contribution for the Support of the Church at *Jerusalem*, then labouring under grievous Misfortunes, and oppressed with Want; so do my Lords the Bishops, the Successors of the Apostles, not only under the Protection, but also by the Encouragement of His Majesty, earnestly solicit, and 'tis manifestly our Duty to make, a Contribution, according as God has enabled us, for the Support of these our Reformed Episcopal Brethren, &c.

'Tis well known, and universally acknowledged, that these our Brethren are descended from those Persons, who forsook * the Corruptions of the Church of *Rome*, by the Influence (principally) of those eminent Saints and Martyrs *John Huss* and *Jerom of Prague*, who received their Doctrine (in a good measure) from our truly famous Countryman *John Wickliff*, to whom we are obliged for the first Dawnings of that Reformation, the first Glimmerings of that pure Gospel-Light, which (blessed be God for it!) does now shine so brightly in this Land.

From hence some have taken an Handle of Calumny, and reproach these our Brethren as a Sort of monstrous Christians. They have revived those Accusations, with which the Papists formerly loaded the aforesaid laborious Preachers, and cast all that Filth upon their present Successors in Tribulation, &c. Yet look into the Confession of the *Bohemian Churches*, and into the Book of their Discipline, and see what Errors you can find there. These are the Standards of what they teach and maintain; and (believe me) whoever looks into those Books, will soon be ashamed of this Objection.

But it is farther said, That these our Brethren are not what they pretend to be: They would fain be thought, and they are pleased to stile themselves, *Reformed Episcopal Churches*; whereas they have no true Episcopacy amongst them; they have no regular Succession of Bishops, as an Order distinct from, and superior to, Presbyters, &c.

That I may clear this Matter briefly, be pleased to understand, That those Churches which rejected and withstood the Papal Usurpations, and other Enormities, in the Twelfth and the following Centuries, till *Luther's Time*, had undoubted Bishops amongst them, &c.

But to cut this Matter short, and prevent all Possibility of Cavil, I appeal to History and plain Fact. The Chain of their Succession, and the Method by which they preserved it, are very particularly recorded, and that in the most satisfactory Manner. When they were sensible that they wanted Pastors, they resolved to obtain a Supply of them. And being themselves doubtful, whether an Ordination by Presbyters, without a Bishop, would be valid; or whether it would be defensible, if questioned; therefore, that they might effectually stop the Mouths of Gainfayers, and be furnished with a Clergy of indisputable Authority, they chose Three Persons by Lot; whom certain Bishops of the *Vandois* consecrated Bishops; and, by that means, they have continued a regular Succession of Bishops, each of which is truly and properly a Diocesan, having a determinate Number of Pastors, with the respective Congregations, over whom he exercises Ecclesiastical Jurisdiction; and they have not only Bishops, but also Priests and Deacons; which Bishops, Priests, and Dea-

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cons,

* Or never admitted of; which was certainly the Case of many of our Forefathers.

cons, are with them, as they are with us, Three distinct Orders; this being most evidently their Notion and Practice, as appears by the Book of their Discipline, which is so well known to the learned World, &c.

A Copy of the Right Reverend Dr. William Fleetwood late Lord Bishop of Ely's Letter to the Clergy of his Diocese, extracted from his Works, Page 704.

Good Brother,

BEfore these Sheets were quite finished at the Press, I received a Letter from *The Deputies of the Episcopal Reformed Churches in Great Poland and Polish Prussia, &c.* * wherein they earnestly intreat me, after the Example of *His Grace* my Lord Archbishop of *Canterbury*, and my Lord of *London*, to recommend the most deplorable State those Churches, &c. are now in to the charitable Consideration of the Reverend Clergy of *my Diocese*. The Request was so reasonable, and the Example so good, that I complied with it, and followed it immediately; and gladly took the Opportunity of conveying my Desires to you, on their Behalf, together with my Charge, as soon as it could be.

The King, of his great Goodness, hath been moved to grant a general Brief, for the Relief of these distressed People, which will give you a full Account of their unspeakable Sufferings past and present, and what further Miseries they are like to undergo, unless supported by us. This Brief will come amongst you about a Month hence: But I hope, and desire, you will, in some of the Interim, use your Endeavours to dispose your People to a more than ordinary Liberality in contributing to the Necessities of these our Christian Brethren of the same Household of Faith with us. And I intreat you to take care to make as good Dispatch in this Collection as you well can, because these Necessities are so very strong and pressing on the poor Sufferers. I am,

Good Brother,

Ely, Aug. 30.

1716.

Your affectionate Friend,

And humble Servant in our common Lord,

W. Ely.

LVI.

A Letter from the late Dr. Isaac Watts to a Friend of his in America, concerning Count Zinzendorff (under N^o 77.).

Reverend and dear Sir,

PERHAPS you have heard of that noble and excellent Person Count Zinzendorff, who has Possession of a small Territory, I think it is in *Silesia*, between *Moravia* and *Poland*, who has given a Refuge to the persecuted Remains of the *Moravian* and *Bohemian* Churches in his small Dominion. He himself did me the Honour to make me a Visit last Year, and told me he had about 900 Souls there. He is a Person of uncommon Zeal and Piety, and of an Evangelic Spirit: He has pursued Learning in several Universities; has at last taken upon him the Office of the Holy Ministry; and, as I have been informed, is made a Superintendent over that Church or Churches.

Part of these *Moravians* are transplanted to *Georgia*, and he is now making a Visit to them: But, having read the Account of the wonderful Conversions in *New England*, even before I sent him the Narrative, he has a great Desire to see your Country. He is now in *Holland* ready to take Ship. If he should visit you in the Spring.

* Collections throughout the Reformed Christendom are truly Apostolical; but, weighty Reasons prevailing upon our Church-Leaders during these last Times, they were not all used by the *Moravian* Refugees.

Spring or Summer, I persuade myself you will shew him all the Christian Civilities and Offices of Love, which so excellent and honourable a Character deserves. He is of a middle Stature, between Thirty and Forty Years of Age, speaks *Latin* and *French* well; but 'twas only in *Latin* I conversed with him, having forgot the familiar Phrases of Discourse in *French*. I presume he will deliver this Letter to you with his own Hand. May our Lord *Jesus Christ*, the Head of the Church, multiply his Gifts and Graces upon you, and amongst you, that, if it were the Will of God, we might have more such Narratives of the Power of his Grace in the Conversion of Multitudes. *Amen.* I am,

Newington,
Dec. 21. 1738.

Dear Sir,

Your affectionate Brother,

and humble Servant,

I. Watts.

LVII.

The Extract of a Letter from the Reverend Mr. Kraft, Rector at Ratisbon, when the Confession of Faith of the Church of Herrnhuth had been distributed to all the Ambassadors by the Secretary of the Duchy of Wurtemberg (under No. 79.).

I Have duly received the printed Copies of that fine Confession of Faith, &c.

According to your Order, I have sent to Sir Charles Frederic Pfeil 150, Forty whereof he has sent me back again. Now since there was a great Longing and Inquiry, even of those of the *Romish* Religion; also the Lord *von Haaren*, Secretary to the *Swedish* Embassy, has desired some more, &c.

I remain, in the Covenant and Bond of Love, with all Respect, a little Twig on that blessed Vine *Christ Jesus*; and am,

Ratisbon, Feb.
16. 1736.

Your Excellency's

Faithful and upright Fellow-Servant,

John Peter Kraft, Pastor
of Ratisbon.

LVIII.

Extract of a Letter from the Governor of the Principality of Goerlitz to Bishop Ludovicus (under No. 80.).

YOUR additional Kindness, in sending me the new Edition of the *Moravian* Catechism, is the more acceptable to me, in that a convincing Solidity, and a Perspicuity so easy to be comprehended, shine forth in every Leaf thereof.

Reichenbach,
4 Aug. 1740.

G. E. v. Gersdorff.

LIX.

The Testimony given by the Count of Budinguen to the Brethren, in the Charter given to the Town of Herrnhag, January 1. 1743. (under No. 86.).

BEING well acquainted with the Theological *Responsum* of the Body of Divines at *Tubingen*; with the Testimonials of Orthodoxy; with both the Letters of Consecration for the respective Bishops, given by Dr. *Jablonsky*, Bishop of the *Bohemian* and *Moravian* Brethren; and with his *Prussian* Majesty's Letters of Confirmation and Recommendation; we have, not only for the sake of the above-mentioned Recommendation, received the Congregation at *Herrnhag* into our County of *Ysenburg*, and granted

granted that Right to build the new Place called *Herrnbaag*; but we are also so entirely convinced, from their own printed Writings (for Instance, *The Moravian Manual of Doctrine*), and from their now upwards of Four Years in our Country manifested Transactions in Doctrine, Life, and Practice, as to acknowledge them for an orthodox and pure Protestant Congregation, according to the Episcopal *Moravian Church-Discipline and Order*. And we do acknowledge them hereby, and grant them, by virtue of these Letters Patents, the free Exercise of Religion, with regard to their public Worship and Church-Discipline; as also the Right of presenting and investing their Ministers; as also the Right of exercising the rest of their Church-Constitution, Liberty, and Regulation; so that they shall have unlimited Power in choosing, investing, and ordaining, and also in removing their Elders, Ministers, and Servants.

They shall also have the Power to enlarge their Burying-Ground, as Occasion requires; and to regulate it according to their Custom, as they please.

LX.

Extract from his Majesty King Edward VI's Letters Patents to John à Lasco, and the German [Bohemian, Moravian, &c.] Congregation. July 14th, Anno Dom. 1550. (under No. 87. Article, COUNTENANCED).

EDWARDUS Sextus, Dei gratiâ, Angliæ, Franciæ, & Hiberniæ Rex, Fidei Defensor, & in Terrâ Ecclesiæ Anglicanæ & Hiberniæ supremum sub Christo Caput, omnibus, ad quos præsentis Literæ pervenerint, Salutem. Cùm magnæ quædam & graves Considerationes nos ad præsens specialitèr impulerunt, tum etiã cogitantes illud, quanto studio & charitate Christianos Principes in Sacrosanctum Dei Evangelium, & Religionem Apostolicam ab ipso Christo inchoatam, institutam & traditam, animatos & propensos esse conveniat, sine quâ haud dubiè politia & civile regnum nec consistere diu, neque Nomen suum tueri potest, nisi Principes, ceterique præpotentes Viri, quos Deus ad Regnorum Gubernacula sedere voluit, id in primis operam dent, ut per totum Reipublicæ Corpus casta sinceraque Religio diffundatur, & Ecclesia in verè Christianis & Apostolicis Opinionibus & ritibus instituta atque adulta, *per sanctos ac carni & mundo mortuos Ministros conservetur*: Pro eo quod Christiani Principis Officium statuimus, inter alias suas gravissimas de Regno suo bene splendideque administrando Cogitationes, etiã Religionis & Religionis Causa calamitate fractis & afflictis Exulibus consulere: Sciat, quòd, &c. exulum ac peregrinorum conditionem miserantes, qui jam bonis temporibus in Regno nostro Angliæ commorati sunt, voluntario exilio, &c. mulctati, &c. Ac quoniam multi *Germanæ* nationis homines, ac alii peregrini, qui confluxerunt, & in dies singulos confluunt in Regnum nostrum Angliæ, ex *Germaniâ & aliis remotioribus partibus*, &c. non habent certam sedem & locum in Regno nostro, ubi conventus suos celebrare valeant, ubi inter suæ gentis & moderni idiomatis homines Religionis negotia et res ecclesiasticas pro Patriæ ritu & more intelligentèr obire & tractare possint: idcirco de gratiâ nostrâ speciali, ac ex certâ scientiâ & mero motu nostris, nec non de avisamento Concilii nostri, volumus, concedimus & ordinamus, quòd de cætero sit & erit unum Templum sive sacra Ædes in Civitate nostrâ Londinensi, quod vel quæ vocabitur Templum Domini Jesu, ubi congregatio & conventus Germanorum & aliorum peregrinorum fieri & celebrari possit, eâ intentione & proposito, ut à Ministris Ecclesiæ Germanorum & aliorum peregrinorum sacrosancti Evangelii incorrupta interpretatio, Sacramentorum juxta Verbum Dei & Apostolicam observationem administratio fiat. Ac Templum illud, sive sacram Ædem illam de uno Superintendente & quatuor Verbi ministris erigimus, creamus, ordinamus & fundamus per præsentis. Et quòd idem Superintendens & Ministri in re & nomine sint & erunt unum corpus incorporatum & politicum per idem nomen, realitèr & ad plenum creamus, erigimus, ordinamus, facimus & constituimus per præsentis, & quòd *successionem* habeant.

Et

Et ulterius de gratiâ nostrâ speciali, & certâ scientiâ, & mero motu nostris, necnon de avifamento Concilii nostri, dedimus ac concessimus, ac per præsentem damus & concedimus præfato Superintendenti & ministris Ecclesiæ Germanorum & aliorum peregrinorum in civitate Londinensi, totum illud *Templum* sive Ecclesiam nuper Fratrum *Augustinensium* in civitate nostra Londinensi, ac totam terram, fundum & solum Ecclesiæ prædictæ, &c. præfatis Superintendenti & ministris & successoribus suis, tenendum de nobis, hæredibus & successoribus nostris in puram & liberam eleemosynam.

Damus ulterius de avifamento prædicto, ac ex certâ scientiâ & mero motu nostris prædictis per præsentem concedimus præfatis Superintendenti & ministris & successoribus suis plenam facultatem, potestatem & auctoritatem ampliandi & majorem faciendi numerum ministrorum, & nominandi & appunctuandi de tempore in tempus tales & hujusmodi Subministros ad serviendum in Templo prædicto, quales præfatis Superintendenti & ministris necessarium visum fuerit, & quidem hæc omnia juxta beneplacitum Regium.

Volumus præterea, quod *Jobannes à Lasco*, &c. sit primus & modernus Superintendens dictæ Ecclesiæ, &c.

Damus etiam & concedimus præfatis Superintendenti, ministris & successoribus suis facultatem, auctoritatem & licentiam, post mortem seu vacationem Superintendentis, de tempore in tempus eligendi, nominandi & surrogandi aliam personam doctam & gravem in locum suum, &c.

Mandamus & firmiter injungendum præcipimus tam Majori, Vice-Comitibus & Aldermannis civitatis nostræ Londinensis, & successoribus suis, cum omnibus aliis, Archiepiscopis, Episcopis, Justiciariis, Officiariis & Ministris nostris quibuscunque, quod permittant præfatis Superintendenti & ministris, & sua suos libere & quiete frui, gaudere, uti, & *exercere ritus & ceremonias suas proprias, & disciplinam ecclesiasticam propriam & peculiarem*, non obstante quod non conveniant cum ritibus & ceremoniis in Regno nostro usitatis, absque impeditioe, perturbatione aut inquietatione eorum, vel eorum alicujus; aliquo statuto, actu, proclamatione, injunctioe, restrictione seu usu in contrarium inde ante hæc habitis, factis, editis, seu promulgatis, in contrarium non obstantibus, &c.

In cujus rei testimonium has Literas nostras fieri fecimus patentes. Teste me ipso, apud *Leighes*, vicesimo quarto die Julii, anno regni nostri quarto, per Breve de privato Sigillo, & de datis prædictâ auctoritate Parlamento.

Rich^d. Southwell.
Un. Harris.

Vide Rot. Pat. 4^{to}. Reg. part. 5.

LXI.

The Extract of the Letter of the King of Prussia to Bishop Jablonsky, relating to the Bishop Lewis's Person and Way (under No. 93.)

Reverend, &c.

HAVING now myself seen the Count of *Zinzendorff*, spoken with him, and found that he is an honest and sensible Man, who hath no other Views, but the Propagation of true and solid Christianity, and the sound Doctrine of the Word of God; I desire you to hear his Propositions, &c. I am

Your well-affectionate King,
Frederic William.

Potsdam, 28 Octob. 1736.

To the First Chaplain Jablonsky.

Note, Of the same Date, his Majesty was pleased to write to his Minister of the Circle of the Nether Rhine at Frankford, the Lieutenant-General Count Degenfeld-Schomburg, ordering him to support, in the King's Name, the Settlements of the Brethren in Wetteravia.

LXII.

Extract of a Letter from the same, relating to the Controversies arisen against the Count (under No. 94.).

Most Noble, right-beloved Lord Count,

AS I am quite satisfied with your Declaration and Assurance given me, that you will keep close to the *Augsburg* Confession; and as I am firmly assured, that, in your Regulation, Doctrine, and Conduct, you have no other Views, but to propagate our Saviour's Kingdom by reasonable and Christian Means; therefore I shall protect you emphatically in these your Endeavours, and hinder, that malevolent Persons shall not be able to hurt you. I am always

Your most affectionate,
Frederic William.

Potsdam, April 11. 1738.

LXIII.

The Testimony of the Swedish Divines at Stralsund, given to Count Zinzendorff after a public Conference (under No. 97.).

THE illustrious Lord *Nicolaus Lewis*, Count of the Sacred Roman Empire, Count and Lord of *Zinzendorff* and *Pottendorff*, Knight of the *Danebrog*, &c. in the Month of *April* of this current Year 1734. being arrived *incognito* at *Stralsund*, and having been so a few Days, &c. preached publicly with Applause; for in his Sermon was nothing but the pure Truth, &c. He graciously took Confidence to us (who are Divines, that have been honoured by his Majesty of Sweden with Commissions concerning Religion, as unexceptionable and impartial Men), that we sincerely, as in the Sight of God, without Respect of Person, would act in this Affair; and therefore desired, that we might appoint a *Colloquium* with him, &c.—And, as we could not withdraw ourselves from such a just Request, we did therefore begin a Conference with his Excellency, in the Name of God, and Fear of the Lord, on the 18th Day of *April*, *Dom. Palmar.* which was also continued the following Days.

We wish, from the Bottom of our Heart, that the God of Truth, and of Love, and of Peace, may further strengthen and preserve his Excellency in every good Work; that he, to all his salutary Undertakings, may impart from above abounding Grace, Spirit, and Blessings; that he may take for ever the dear *Moravian* Brethren, and the whole Congregation at *Herrnbuth*, into his peculiar Care, Protection, and Assistance; and grant them Rest and Peace, that they may walk in all Purity and Love before him, and, as his People, serve him gladly and indefatigably in the Beauty of Holiness. May he tread under his and their Feet *Satan*, as the irreconcilable Adversary of the Children of God, and all that makes Resistance to the Kingdom of Jesus, &c.

Stralsund, 1734.
Apr. 26th.

Gregorius Langemack, D. D. Superint. Prof.
Gymnas. Consistorialis & Scholarcha.
Carolus Joachimus Sibeth, D. D. Consistorialis, & Pastor Marianus.

LXIV.

The Narrative relating to the Article QUIET-MINDED (under No. 100.).

THERE is hardly a Christian Denomination in the World, which deserves less to be looked upon with a jealous Eye, than that of the Brethren; and tho', at their first Appearing in *Germany* (after being, throughout the Space of above Two Centuries,

Centuries, universally applauded and wished for in all the Protestant Congregations), the Longing after their Ministry was, in all Protestant Provinces, so surprisngly great, that several Thousand People were committed to the Brethrens Care by the proper Guardians of the above-mentioned Congregations; yet it is to be seen plainly, in the *Introduction to the Second Article*, how carefully the Brethren avoided the Coalition of the other Protestant Congregations with *their* Constitution, and how happily they restored the old Union of *Sandomir* in all its Branches.

Now, it is to be shewn by the following Vouchers, how the Brethren behaved about the several Commissions they found themselves intrusted with these Twenty-five Years past, and on the several Occasions, when Multitudes of religious People threw themselves, with the utmost Fervency, into our Care; and how we are used to act towards the Constitutions already established, when it appears to us, that the Privileges to be granted to us may prove unfruitful, if not prejudicial to their present Convenience.

LXV.

A private Answer of Count Zinzendorff to the late Bishop of London, for the better informing his Lordship about some Charges against the Moravians in a public Writing, intituled, Observations upon the Conduct and Behaviour of a certain Sect called Methodists, &c. (under No. 104.).

LEGI scriptum quoddam Anonymi, sub titulo, *Observations upon the Conduct and Behaviour of a certain Sect called The Methodists, &c.* cui sequentes subnectere observationes partem officii mei ratus sum.

I. *Methodistarum viam* (quod ad specialia attinet) mihi tantum non incognitam, prætereo: quum verò,

II. Populi cujusdam mentio injiciatur, qui à Moraviâ denominatur, quique per secula vel FRATRUM κατ' ἐξοχὴν, vel Unitatis Fratrum per Poloniam, Prussiam, Bohemiam, & Germaniam axiometate apud Protestantas condecoratur;

Miror quis Anglicanæ Ecclesiæ & ejusdem Reipublicæ adeò ignarus, *pag. ej. Traët.* 9. Sectam illam appellaverit novam, quam quilibet Historiam ecclesiasticam benè callens, in his verò Reverendissimi GUILIELMUS } Cantuarienses,
quondam, & JOHANNES nunc }

Ecclesiam Protestantium, omnium antiquissimam, Episcopalem, Apostolicam prædicaverunt.

Scio equidem, aliquot Anglicani Ritus homines pios, fidos & excitatos, cum sese (post ambitus & circulos periculo plenos) tandem Doctoribus Moravis in Angliâ stiterant, eorumq; auditoria publica & manuactionem specialem expetierant, coram Magistratu, quum ei locum cultus Moravi secundum leges indicarent, simul insinuasse, velle se Protestantium ab Anglico dissentientium, ritui Moravico adscriptorum, nomine insigniri, idq; Magistratum placidè indulgisse.

Verum enimverò ipsam hanc denominationem tantum tolerari scio, tanquam effectum piæ simplicitatis, ubi aliquid fratrum ignorantia dare fas est:

Nè verò noceat, & pravum sensum inculcet, & ob alias causas gravissimas, exemplo Instrumentum Protestationis Archiepiscopo Cantuariensi, nomine Episcoporum Fratrum in Britannia ditionibus, fuisse exhibitum; ubi se quidem amare, honorare, necnon admittere hos tales, neutiquam verò Ecclesiarum Moravicarum Coetibus posse adscribere Episcopi profitentur, quippe quorum Ecclesia tantum non Mater communis sit, ideòq; ab nullo alio Protestantium vero coetu, multo minus ab Anglicano possit sejungi, in partes trahi, & dissentientis axiometate infamari. Est enim, quod in documentis publicis huic adjunctis audit, quodque se in tot Provinciis cognita comprobavit, *An antient, &c.* Quumque ab Illustrissimo & Reverendissimo Cantuariæ Archiepiscopo hodiernum regente, Coloniae Georgicæ Directoribus explorata re fuerit responsum, curam Evangelicæ inter Paganos prædicationis cum Anglis partiri

tiri & posse & debere Fratres Moravos, tanquam Episcopales Viros, Orthodoxos & Apostolicos, & reliquis omnibus Protestantium Doctoribus ob proximitatem cum Ecclesiæ Anglicæ ritu tantum non præferendos esse: Nolumus in Angliâ sub ullo alio innotescere Schemate, ac Doctorum cum Ecclesiâ Anglicanâ Fæderatorum, ejusdemque sacri ritus in principalibus, & necessariis, participum. Curam animarum, non ut fortè antea *Methodisticis*, sed potius antiquissimis *Lutheri Dogmatibus* deditarum (nè vel ad *Methodistarum* redeant invia, vel in aliorum, Angliam mirum in modum disseccantium Sectariorum, abeant devia) mero caritatis, miserationis & prudentiæ Theologicæ ductu peregrimus hætenus; neque ulli dubitamus, inter reliquos omnes gratiores fore Ministros ritus *Moravici*, quippe qui omnem lapidem moveant, conservandi ritui publico homines pios; quos quidem aliquandò potius in suas recipiunt ulnas & casas, quàm ut aëri venenoso sub dño relinquant morte JESU redemptas animas, sed tamen non nisi desperatâ prius religiosâ re; receptis reditum ad maternas aras & suadeant & imperent; abitum in alias vel non orthodoxas vel inordinatas sectas, si possunt, & quantum stante conscientiarum libertate fieri potest, impediant; ritum fratrum dissuadeant omnibus, receptionem difficillimam reddant, & non nisi conscientiarum firmâ & insuperabili victi ὁπέξει, permittant.

Bonum ergo est animos ritui Anglicano assuetos per totum *Britannorum* Imperium omni decenti modo illi conservare; sed quum tandem conservationis negotium in nihilum abierit, eosdem amicæ Fratrum Moravorum curæ & permittere, & quovis modo committere potius, & id quidem materno erga liberos affectu motos; quàm ut sectis minùs orthodoxis, minùs ordinatis, minùsq; Anglicanæ amicis Ecclesiæ vel permittantur, vel Moravicæ obtorto collo extracti curæ, in sinum præcipitentur.

Quod ad me attinet, à me vix impetrare possum, quò minùs suadeam, ut in Angliâ inter Theologos Ecclesiæ Britannorum nationalis sapientiores & ferventiores, & similis genii fratres Moravos (quo nomine solos doctores denotare fas est, non laicos) quotannis consilium ineatur, quo pacto pii animi antiquis aris devinciri, abducti eò reduci, refractarii verò, si ovili nequeant, tantum Caulæ asservari possint.

Ad diem x Cal. Sept.
Anno æræ vulg. XLIV.

Ludovicus, Emeritus
Fratrum Ep. Unit. Eccl.
Tripl. Tropi Advocatus
ad Vitam.

LXVI.

The Abstract of the Account of the Deputation of the Brethren to the Greek Church at Constantinople in the Year 1740. in order to prevent Misunderstandings on account of the Brethrens settling in Wallachia, and of their Mission among the Guebers in Persia (under No. 113.).

Apr. 21. I visited the Patriarch of Jerusalem, a learned Man, who speaks old Greek very well; and then the other Prelates also, among whom the Chief were the Metropolitan of Cyzicus; he of Casarea; and he of Dercon. This last was an exceeding clever Man, and one of the most learned among the Greeks, who also spoke Latin tolerably well.

I told him of the Beginning, Progress, and present State of the Congregations; how our Saviour had manifested himself among the Brethren; what Grace ruled among them; in how holy, godly, and amiable a Manner they lived together, call one another Brothers and Sisters, and, like the first Apostolical Christians, act with mutual Christian Affection and Harmony.

He asked me, Whether their Excellencies the Embassadors knew thereof, and of the Reason of my Journey? To which I, as the Truth was, answered affirmatively.

Apr. 24. he came to me about 10 in the Forenoon, It was Sunday; and, about 11, I was to perform Divine-Service. After a short Discourse together, I brought him

him to their Excellencies the Embassadors ; who received him with great Civility. In his Address to them, he expressed his Affection for me to this Effect : “ *Diu plurimum optavi, ut amicitiam vestram habeam, donec reverendissimus frater me re-præsentare voluit, cujus familiaritas summoperè me delectavit, & cujus summa est doctrina, & pietas & virtus, &c.*”

The 26. very early, I went to the Metropolitan of *Dercon* ; and we went together to the Patriarch, where I first waited about Half an Hour in an Antichamber.—The Patriarch, after the Manner of the Eastern Nations, sat in one Corner upon a Sofa ; and received me with quite particular Goodness. After I had performed my Salutation,—he bid me sit just by him, and not only order’d me some Coffee, but also Incense to be brought ; which last is, in this Land, the greatest Sign of Respect that can be shewn.—Upon his asking me about my Travels, and whence I came, I had room to mention, that I came from *Germany* ; where I had had Opportunity to become acquainted with the United Brethren, with whom I had resided a considerable Time, and was in a particular Connexion with them : That these Brethren, in respect of the Faith, and the Knowledge of the Truth, were Descendents of the *Greek Church* ; and that, to this very Day, they supported themselves within their own peculiar Congregations. Therewith I stood up, and delivered the Salutation from our Bishops,—and also gave him the Letter ; which he himself open’d, and gave it the Metropolitan of *Dercon*, who alone was present with us, to read. After reading the Letter, the Archbishop explained, in modern *Greek*, both the Purport of the Letter, and the whole Matter.

May 4. I asked the Archbishop, if he had read over the History. He said, Yes ; and that every Thing exactly agreed with their Church-History and Chronicles ; only that Part, what happen’d since 1600. was not known to them.

May 12. I visited him again ; when he assured me from the Patriarch, and all the Metropolitans, that they were much rejoiced at the State of the Brethren, and their Congregation at *Herrnbuth*, as also at this, that their Labour among the Heathen was so blessed ; but, at the same time, it grieved them, that they were not able to yield us a full Satisfaction ; for this Reason, because all interfering with foreign Matters was utterly forbidden them ; besides they were much plagued by a certain Set of People, who as soon as they perceived that they did so, would not fail to accuse them (the *Greeks*) at the Porte, and draw upon them great Disasters.—For the rest, they knew well, that we differed from them now in Constitutions and Ceremonies ; but, on that Account, we should not think, that they for all that were not well disposed towards us ; forasmuch as they themselves did not reckon the outward Regulations as something essential, but rather themselves thought the *simplest* to be the best.—

The 22d. I went to the Patriarch of *Jerusalem*, with whom I was particularly acquainted, and who is a great Man ; to whom I first represented the Matter briefly, and then shewed him both the Writings, the Patriarch’s and mine ; desiring that he would tell me his Opinion thereof, and give me his Advice. He read first the Patriarch’s Writing thro’ ; and said thereupon, That is fine ! &c.

Then I asked him what I should do ; keep the Writing, or return it back ? Keep it, was his Answer ; for, said he, this Writing was certainly penned with great Understanding, Skill, and Circumspection ; so that one can also make use of it to the desired End. But, said I, *there is a very material Fault therein, viz. that, in this Writing, it is pretended, that the whole Church of the Brethren acknowledges the peculiar Things of the present Eastern Church, &c.*

I perceive that, said the Patriarch, and wonder much at it, how People could act so perfunctorily and negligently herein. For, in the first Place, of what Faith and Religion are the *Moravian Brethren* ? Of the *AUGSBURG CONFESSION*, answer’d I, &c.—

You can yourselves judge and see, that, in such a weighty Matter as this is, one should have been more exact.

I asked once more, Whether I should keep the Writing, or give it back? If you think it a Matter of Consequence, said he—*But*, said I, *about that Point of the Union?* One may see, answered he, whether it cannot be altered; for Instance, instead of τὴν ἐνότιαν to put τινὲς τῆς ἐνότιας, and to desire the Chancellor, whose Hand-writing it is, to alter these Words. Herewith I took Leave of him. He spoke to me in nothing but Old Greek; and so fine and plain, that I could understand every-thing perfectly well.

The 23d I visited the Great Patriarch, whom I first thanked for the favourable Disposition which he would shew towards me by his Writing.—Then I gave him my Writing; which he received from me with great Complaisance, and read it from Beginning to End, so loud, that I could hear. But when I thereupon gave him his own Writing back, he was quite in a Consternation, and would restore it me again twice over.

The 26th I visited the Patriarch, who answered me with the Word *Niente*; and farther explained himself thereupon by saying, that he had done all that he could, and was much disposed to do us a Pleasure: That at present he of *Dercon*, who had contributed most thereto, was not here; and the Chancellor also was gone into the Country; therefore he could do nothing more. I asked, if I might expect anything, supposing I should speak again with the Archbishop of *Dercon*? Whereto he answered, *We have done what we could.*—Otherwise he was indeed civil to me, but yet I perceived he was not well pleased that I would not accept and keep his Writing.

June 4th I took a Journey early in the Morning to the Archbishop. He was much surpris'd to see me; for he thought I had been already gone. I turned the Discourse soon to my Affair, and asked him, Whether he did not know that I had returned the Writing to the Patriarch? No, said he. But wherefore? Therefore, answered I, *because you would make us all New Greeks.*—As to what relates to the Conversion of the Heathens, said he, we durst not mention it.—If the * * * should light upon such a Writing, wherein we seek to undertake or promote the Conversion of the Heathens, he would ———, &c.

He said further, That altho' they durst not expressly mention this Point, yet the Writing was so worded, that it could be serviceable to our Brethren to their Purpose: And, said he, I can assure you, that it has cost me much Labour and Pains: I have been Two whole Days at work upon it; the Chancellor wrote, and I read, altered, omitted, and added what I found necessary. *I believe so*, said I; *and therefore your Grace has also converted our whole Church to your present Constitution!* But as he would not acknowledge this, we began to read thro' the whole Writing together; and those Words, ἀναδεχομένων τὰ τῆς ἀρχαίας ἀνατολικῆς ἡμῶν ἐκκλησίας, (*receiving all which belongs to our antient Eastern Church*) he explained so, that the Brethren receive only, that which belonged to the *old*, first, apostolical Eastern Church; and *that thereby must be understood, not the present new, but the old APOSTOLICAL EASTERN CHURCH, WHOSE DOCTRINAL POSITIONS THE MORAVIAN BROTHERHOOD, AS BEING A CONGREGATION OF THE APOSTOLIC SPIRIT, WITHOUT ALL DOUBT DID RECEIVE: And one could not suppose otherwise, but that they are One with the antient Eastern Church; and that the whole Congregation, in the same chief Points, is of one Mind with those Members who go into Asia.* I answered him thereupon, That this Exposition will come into no Man's Mind who reads the Writing, unless he should have the very same Advantage which I now enjoy, to be informed thereof, &c.

Then

Then he advised me to take the Writing again. *I said, The Union in Doctrinalibus, which was mentioned in that Letter, was the only Thing which deterred me from it, so that I could not take the Letter again; otherwise I would gladly take it, let it be as it would, and it should be a Pleasure to me to do what was agreeable to him; only here it was not possible, and I durst not.*——We walked up and down the Chamber; and this my Answer, and Steadiness, troubled him very much.——At last he said to me, O take the Writing back, however; you can afterwards do with it what you please, deliver it, or keep it, when it is but gone:—For, said he, *the Letter has been read in the Consistory, and also written into the Archives; and nothing can well be altered, &c.*

Arvid Gradin, Dep.

LXVII.

The Testimony of the Royal Commissary in Holstein concerning the Brethren, out of a Letter to his Danish Majesty Christian VI. (under No. 118.)

— I AM obliged to confess, before God and Men, to my best Knowledge and Conscience, and testify, That the said *Moravian Brethren*, as long as I have known them, are pure in the fundamental Doctrines of our most Sacred Faith; have a tender Conscience; are not only inoffensive in their Conversation, but also edifying; and live in Peace with every Body; their Actions have not the least Appearance of Self-will: They live in those Houses which have been hitherto built, though they are near an hundred, like a single Family, peaceable, industrious, diligent like an Ant-hill, and so orderly and quiet, that you hardly perceive, that any body lives there, &c.

Burg, in Febmern,
Sept. 7. 1739.

Geo. Jo. Conradi,
Superintendens Generalis of Sleswig-Holstein.

LXVIII.

The Dutch Consul's Relation of the Death of the Rev. Mr. Abraham Ehrenfried Richter, Missionary from the Brethrens Church among the Slaves at Algiers (under No. 119.) to the present Admiral Schryver.

I Suppose your Honour will surely have heard before now, that the Plague was brought in here in a *French Tartane* arrived the 17th of May from *Alexandria*.

The Government having not used the least Care to prevent it, tho' it made but a small Progress in the Beginning, since the 13th of June it increased so violently, that there are even now about Thirty thousand dead: Which Fate even all the Priests in the Hospital, Two *French Ministers*, and the Rev. Mr. *Abraham Ehrenfried Richter*, were obliged to undergo. The last mentioned Gentleman was the 16th of July attacked by a violent Fever, accompanied with a severe Head-ach; after which, the 17th in the Evening, there arose Two Boils under his Arm. A little before that, the Gentleman wrote me word, that he used to be subject to such Attacks of the Fever, and that there was nothing of the Plague mixt with it; which in some measure comforted me.—But the next Morning he was found dead.——It caused me great Surprise and Concern. I took Care for his Interment. He was placed not far from the Minister *Gempsaal*, and the Grave was walled on the Top. I am extremely in Pain to find myself obliged to mention to you this News; and condole your Honour about it, and that the more sincerely, as his Attachment

to

to your Honour's Person, his virtuous Life and Conduct, and his loving Conversation, hath inspired me with a particular Regard for him.

When the Plague raged most furiously, there were some Days wherein Five hundred were snatched away: Now the Number doth not amount to Two hundred *per* Day. It is also observed, that some Days since, several People recovered, that had been seized by it; which seems to prove, that the Strength of the Poison is decreasing, and affords us Hopes that this Plague may have an End: Which may God Almighty grant, &c.

Near *Algiers*,
17th Aug. 1740.

P. de Paraviciny.

LXIX.

The Testimony of One of the Directors of the Danish West-India Company, concerning the Brethrens Labours among the Negroes in the Caribees, (under N^o. 120.)

BEfore *Leonhard Dober's* and *David Nitschman's* Arrival, one never heard of a Conversion of Negroes in these Islands.

The Conversion of the Negroes was, under God's Blessing, begun by *Frederic Martin* 1736; and in 1738. before his Imprisonment, there were 450. In the mean while, by the faithful Labour of the Negro-Teachers themselves, the Number of the Awakened increased to 650, and increases daily, notwithstanding the Oppressions, Beating, Reviling, Threatening, Burning of Books, &c.

The Preparation to the Examination was, That *Martinus* was imprisoned; and it at the same time rumoured about, that the baptized Negroes should be whipped, and burnt in the Face; the Brethren should be banished the Country, and transported to the *Bremer-holm*.

They were imprisoned under this Pretence to suffer corporally, for not paying the Penalties laid upon them for not Swearing; and, because the Penalties were increased every Week, the Imprisonment would have lasted for ever, if the Lord had not interposed*.

For the rest, even Persons who were Magistrates, in talking about the granted Liberty of Conscience, have said, 1. That it avails nothing, because it was for the *Mærishen* Brethren, but *Frederick Martin* was a *Moravian* Brother; and, 2. What was lawful in *Santa Cruz*, would not therefore be lawful in *St. Thomas*.

The Negroes become like Lambs under the Instruction of the Brethren: Their deserting to *Porto Rico* is quite out of Use; the running wild is almost unheard-of. Formerly, the Negroes did rob their Masters to almost half the Product; now they let it alone, and labour with all their Hearts, and with Love, notwithstanding their Oppression.

I attest the above Things according to Truth.

St. Thomas,
Feb. 14th, 1739.

John Carstens.

* By the unexpected Arrival of Bishop *Lewis* at *St. Thomas's*, Jan. 28, 1739.

LXX.

The Testimony from Capt. Rhenius, in behalf of their Missionary amongst the Hottentots in the Year 1739. (under N^o. 121.)

THE Behaviour of the Father * *Smith*, since his Arrival, is exemplary. He has met with a skilful *Hottentot*, who understands the *Low-Dutch* Language, who has been a great Help to him with the other *Hottentots*, who send their Children (about Thirty) daily Two Hours to his School.

Amongst the aged People in this Nation he finds many too, who have a Desire; but they plead their Age and Ignorance; yet there is Hope, that the Lord will help him over this Difficulty †.

* The *Hottentots* call him so.

† The first *Hottentots* were baptized 1742.

LXXI.

The Governor-General of Batavia his Testimony given about the Brethrens Missionaries in Ceylon (under No. 123.).

Mr. le Baron d'Imhoff, Gouverneur-General des Indes Orientales, écrit de la Haye du 9 Juillet 1742. une lettre à Mr. le Professeur Bourguet à Neufchatel en Suisse, dont voici l'article qui regarde les Freres Moraves.

— MA bonne volonté pour les grands desseins de la Propagation de nôtre très sainte Religion ne suffit pas dans des cas aussi difficiles, et il faut outre les circonstances favorables, et des tems propices à de si grandes entreprises, avant toute autre chose des sujets capables d'y travailler avec succès, comme vous le remarquâtes vous même; et j'avouë que les *Freres Moraves* ne seroient pas les derniers sur les rangs de ceux qui peuvent co-operer dans une si grande entreprise, selon le témoignage que vous leur rendés et auquel je pourrois souscrire en partie puisque j'en ai eu deux avec moi à Ceilon pendant les derniers jours de mon gouvernement sur cette Ile, &c.

G. G. Baron d'Imhoff.

LXXII.

Danici in Groenlandia Missionarii Epistola (under N^o. 123.).

Ut venerandi sui pariter ac dilectissimi Fratris Animam τὸ Ἀρνίον τὸ ἐσφαγμένον sanguine suo πολυτίμῳ totam immergat, ex animo vovet miserrimus peccator, fratris nomine indignus,

Christianus Laurentius Drachart.

QUARTUS nunc annus agitur, ex quo quotidiana, passimque cum carissimis Fratribus in novo Herrnhuth, quod hic terrarum est, degentibus, instituta conversatio, meam miseri peccatoris animam mirâ voluptate permulsi. Nec obscurus mihi est benedictus Domini Jesu in socios meos cum ipsis inter Groenlandiæ incolas, labores, consensus. Quæ causa est, ut ad arctiorem in dies cum hisce meis fratribus in sanguinis Jesu Christi communione, ineundam communionem, me ab ipso vocatum sentiam.

Equidem te in carne venerari, celsissime Comes, nunquam mihi contigit: attamen qui circum me habitant Fratres per singulos annos fidem addiderunt fidei, te fratres agnoscere pauperulos peccatores omnes, amore captos Jesu Christi crucifixi.

Quapropter et ego, pauperculus, nudulus, non accedo, sed pro virium modulo cruci Jesu unice intentus adrepo, et unà correpunt insulanorum pauci quidam, quo crucis Jesu fiamus compotes, manus ejus pedesque sanguine stillantes per fidem osculabundi.

Sic est, venerabilis Frater, jugibus agitatus animus meus unionis vestræ desideriis, eò quidem tendentibus, ut de bonorum spiritualium cumulo, quibus annuatim te et Ecclesiam pascere favor Domini consuevit, in me quoque unus aut alter conferatur pulvisculus. Summa perfundor lætitia, lectionis epistolarum vestrarum in concione Fratrum auscultator.

Ἀγωνίζεσθε ὑπὲρ ἐμῆ ἀμαρτωλῶν ἐν ταῖς προσευχαῖς ὑμῶν, μνήμην μὲ ποιῶντες ἐν ταῖς ἐκκλησίαις ὑμῶν.

Accipe salutem, quam tibi pro meâ tenuitate impertior, cujus quidem tesseram exili osculo perferendam, in nomine Jesu sibi sumsit frater meus Fridericus Boenisch, quocum in genua provolutus Jesum adorans tibi primum, tum ipsi, non tamen ultimum dico Vale.

Dabam Theophylacterii Groenlandiæ

VIII. Cal. Sextil. MDCCXLIII.

LXXIII.

A Letter of Thanks from the General Synod to his Majesty the King of Poland, Elector of Saxony, declining the Settling of the Moravian Hierarchy in Saxony (under No. 114.).

SIRE,

IN the First place, the General Synod of the Evangelic *Moravian* Brethren returns your Majesty the most humble Thanks, for the Examination of our State, as to Doctrine and Constitution, according to our Ordinary's * Desire.

And as we have that Confidence in the Penetration of the honourable Commission, that they, allowing always for human Imperfection, will have done due Justice to our past Conduct :

So, in the next Place, amidst the Reception into your Majesty's Countries, as a Consequence of the good Issue of the aforesaid High Commission, which is presumed by all the World, and taken Notice of in almost all News-papers, we cannot forbear humbly suggesting to your Majesty our Apprehension, and eventual Request.

Our Apprehension is, that a solemn Reception of our Church into your Majesty's Lands, will bring your Majesty more Trouble, than Benefit to us and our Congregations.

For since it is a known Thing, that, on the one hand, your Majesty would not offer less to the *Moravian* Church in a Royal Decree of Reception, and, on the other, the Presidents of our Churches, in the Name of the same, could not, without having much to answer for to Posterity, accept of less, than what is already granted us elsewhere : Therefore our Ordinary, in a Synodal Conference appointed on that Account, has remonstrated, that such a Decree cannot be given, without putting the Bodies of Divines in your Majesty's Realms in an Embarrassment among themselves ; since some of them will insinuate, that no Umbrage is hereby given to the national Constitution, and others again will dispute this.

Our Ordinary added, that, for his Person, he could not but be of their Opinion, who look upon such a Privilege as an Innovation in the Church-Affairs of the Electorate of *Saxony*.

The Measures of one Protestant Electoral House are therefore not to be applied to another ; because the *Moravian* Hierarchy has already been acknowledged above One hundred Years in the Countries of *Brandenburg*, when in *Saxony* it has never been attempted ;

* Or Advocate's.

attempted; but was by the Ordinary not only removed in 1733. upon stating the Question to the Divines of *Tubingen*, but even in 1735. when the said Hierarchy, thro' the Episcopal Succession, came into *Lutheran* Hands, was of set Purpose suspended in *Herrnhuth*.

Now since your Majesty, upon the Report made to you by your Commission, has actually resolved upon settling the Brethren in your Dominions, and graciously notified the same to us; the shortest and best Way thereto appears to us to be, if it might please your Majesty to take upon you the formal Protection of the whole Evangelical *Lutheran* Tropus, in the same manner as it has been done in the *Brandenburg* Land with the *Reformed*, and even, *ipso facto*, with respect to the *Lutheran*, in *Herrnhuth*.

We could the less resist this Proposal of our Ordinary, as we find it to be grounded in the Nature of the Thing; and do beforehand promise ourselves, that it must both meet with your Majesty's most gracious Approbation, and also draw after it the Applause of your higher and lower Colleges and Bodies, and of the whole States, and even of all Minds unprejudiced in this Matter.

The Conditions are then easily made.

A Congregation of Christ loves to be subject, and wants few Exemptions.

She walks in the Light, and is at all Events able, even if she came under the Direction of personal Adversaries, to convince them in a short time by Facts.

The only Circumstance under which a Congregation of Christ cannot but sigh, is the so-called Privileges; whenever so screwed up, that, amidst his seeming to be favoured, a Man rather finds himself deprived even of those Liberties which all his Fellow-Citizens of a like Quality actually enjoy, and without any special Concession. These are granted by the Prince out of a generous Heart, and then by other Men of a different Disposition, thro' the known Stress and Intricacy which Words are capable of, so turned, as they would fain have them, &c.

But all these Inconveniencies may be avoided, &c.

We remain, with the deepest Veneration,

Your Majesty's most humbly obedient,

In the House of Zeyft,

Dec. 1748.

David, *Bishop*. John, *Bp.*

Abraham von Gerdforff.

Christian David.

David Nitschman.

John Teltchig.

Matthew Stach, &c. &c. &c.

LXXIV.

The Form of the usual Testimonial of Reception into the Care of the Moravian Discipline (under No. 115.).

I Underwritten do acknowledge, by this public Letter, that in the Visitation of the Members of our Constitution in *N.* in the *N.* Dominions, wherewith I have been entrusted by the general Synod of the *Moravian* Church, I have found good to admit the following Persons, *N. N.* whose Names were consigned to me by the Minister *N.* That I have presented them to the Right Reverend Bishops, and have received the following Answer: That tho' they would comply with the Admittance of the said Persons, upon mine and their Teacher's Recommendation, till the next Synod; yet that they would reserve to themselves a fuller Examination of the said Persons (which, according to our Discipline, requires the time of Two Years): And that if in the said Interval they should find, that one or other of the said Persons could, consistently with Conscience, be without the Pale of our Discipline, they may then dismiss such a one, without the least Prejudice to the Person in other Cases, &c.

Mens. Mai. 1744.

Sign'd, Martin Dobra, Chorep. & Visitor.

Note, *This is the common Form of our Testimonials of Reception into our Church.*

LXXV.

LXXV.

Extract of the Charter of the Brethrens Settlement in Silesia (N^o 132. under the Article, Such Liberties as in the PLACES WHERE THEY NOW RESIDE.)

We Frederic, by the Grace of God King of Prussia, Margrave of Brandenburg, Arch-Treasurer and Elector of the Sacred Roman Empire, Sovereign Prince of Silesia, &c.

BE it known by these Presents, that whereas our fatherly Care incessantly has in View the Improvement, Peopling, and Increase of Trade, of our *Silesian* Country; and whereas it has been most humbly represented to Us, that the so-called *Moravian Brethren* have settled in some Places in *Silesia*, and there have partly built Houses, and raised very useful Edifices, and partly are about building more, and more considerable, and about establishing several Manufactories, &c. and whereas the fundamental Positions of their Doctrine imply nothing contrary to the Religion tolerated in the Empire, and in our Churches lying within and without the same:

Accordingly we have graciously resolved, suitably to their own Request sent by their Deputy, of *October 6. 1744.* to ordain as follows:

And do ordain herewith, by virtue of these Presents, That we, in the First place, again confirm to them that already-granted free Exercise of Religion, according to the Tenets and Discipline of their Church; and give Leave that they may build Chapels on their particularly agreed-to Places of their Settlements: — That they, however, in their Religion, so as is usual in others which are tolerated in Christian Countries, leave it to every one's Persuasion and Conviction to join with them, &c. —

We will not suffer that the *Moravian Brethren* be attacked in Libels by any of our Subjects, or be in any-wise disturbed contrary to our Intention hereby uttered.

— Nobody, who, as above-mentioned, from his own Consideration, joins with them, and alters his Habitation, shall meet with Difficulties from the Magistrates, with regard to his Translocation, Fortune, and Estate, or be demanded more from than is customary in such Cases.

We do also further most graciously grant to the above-mentioned Brethren, to remove, according to their liking, one or more Families from one privileged Place to another, or even to transplant into a foreign Country.

And whereas the Deputy of the *Moravian Brethren* has also desired, that they might be exempted from bearing of Arms; we will that those foreign Families, who settle in *Silesia*, shall by all means enjoy the same Privilege, as already in that Decree of 1741. &c. — Hence they shall also be exempted from being noted down for military Service.

Lastly, we consent graciously, that in case one or other of the Brotherhood should be accused by the People of other Denominations, such an Accusation shall always be communicated to their Superiors settled in *Silesia*, before there be further provided about it. But in all other Concerns they, like other Inhabitants, shall depend from the respective Courts of Justice.

We finally command to our supreme, and all other inferior Courts in *Silesia*, and every body whom it concerns, &c. to support at all times effectually the above-mentioned *Moravian* Brotherhood, as well in their Liberty of Conscience, as in the free Exercise of their Worship; as also in those Benefits and Privileges which are comprehended in our general Charter; and not to connive at any body's inroaching upon them under what Pretence soever.

Berlin, 1746.

May the 7th.

Frederic, Rex.

G. W. Arnim, Count Munchow.

LXXVI.

Extract of the present King of Denmark's Inlarging of the former Charters of King Christian the VIth, relating to the Brethrens Settlement in the Caribbee Islands (under N^o. 134.).

To the President and the Directors of the West-India and Guiney Company.

FREDERIC V. &c. &c.

WHEREAS a most humble Petition, dated the 30th of *April* this Year, was presented by *David Nitschman* and *Frederic Martin*, whereof the first is Senior and Ordinary of the Mission for converting the Heathens, and the other the First Minister, &c.

This is to let you know, that upon this most humble Petition of the said *David Nitschman* and *Frederic Martin*, we have not only most graciously confirmed our dearest Father of most glorious Memory his Order to you of the 7th *Aug.* 1739. wherein Leave was given to *Albinus Theodorus Feder* to labour in Fellowship with the said *Frederic Martin* towards the Conversion of the Negroes in *St. Thomas's*; and there, as well as in the other Colonies subjected to us, &c. as also that you should look to it, that the Government of *St. Thomas* defend them against all and every one, as long as they do not transgress the Limits prescribed them; with the rest of the Contents of the said most gracious Decree; but we have at the same time most graciously willed, that whenever the first-authorized Minister of the *Moravian* Brethren at *St. Thomas's* shall signify the same to the Government by a Certificate, as well an Assistant-Pastor, who, in case the Ordinary-Pastor should be called away, immediately is to succeed him, as also Deacons for the Conversion of the Heathens, shall be admitted. The Number of other Helpers, who are not ordained, or to act in Ecclesiastic Functions, but only requisite to help the Ministers, according to the Brethrens own Opinion, may be augmented more or less, so as they themselves think it needful, as long as they do not become expensive to the Colony, &c.

Fridericus R.

Christiansburg, Aug. 18. 1747.

J. L. v. Holstein.

LXXVII.

Addendum (No. III.) *The Declaration delivered to the several Offices of the Lord Archbishop of Canterbury, the Lord Chancellor, the Secretaries of State, and the Master of the Rolls 1748.*

THE Brethren of the Antient *Bohemian* Episcopal Church, observing themselves involved in that universal Disease of this Time, that Writers do acquaint the Public with Things about us, intirely unknown to the said Writers themselves; after a Silence of several Years, supported by the happy Correspondence the late Primate of all *England* was in with their Presidents, whose Grace has been acquainted with all our Principles and Designs; yea, with the least Observations or Emendations, in relation to them, which the Nature of a free Church of Christ supposes:

The aforesaid Church now, with all that Modesty and Deference New-Comers in any Country seem to be obliged to towards all the Persuasions of what Kind soever, which preceded her Arrival, and particularly towards the Christians of the National Church, who, besides the reciprocal Laws of Hospitality, claims a kind of *Respectus Parentele*, declares by this,

1. That the Public is abused, by our being confounded with certain Sects which Part of the Clergy now finds in its Way.

P

2. In

2. In order to prove the foregoing, we will willingly submit to any ordinary or extraordinary legal Examination of our Principles, Confessions, Ritual Customs, and daily Practice, in that respect, with the Guardians of our Constitution.

3. That the Conservation, to the End of the World, of the present happy Constitution of these Realms, in *Politics & Ecclesiastical*, is the hearty Desire and real Aim in the Prayers of all the Brethren.

4. That notwithstanding the natural Contempt an Antient Apostolical Church, which, after its Restoration by Divine Providence, walks Twenty-five Years in the very Face of all *Europe* with all the Freedom of a good Conscience, may have against that Commerce of Pamphlets which the Empirical *Spiritus Novandi* establishes, and the customary Impatience or Uneasiness of the Sufferers furnishes; nevertheless,

5. By these Advertisements sincere Offers are made to the Public, in order that if any Man of undoubted Sense and Candor will take the Pains upon himself to fix the Accusations against us in their real Point of View, hitherto unattainable by the Brethren, and perhaps the Public too, then we will answer to the Expectations of the Public as free and directly, as may be expected from honest Subjects of the Constitution of these Realms.

Henry Coffart, Agent.

May, 1748.



Errata. Page 26. Line 26. read, *President of the Reformed, &c.* Page 28. Line 17. read, *Administrator of the Congregation, &c.* Page 30. Line 3. for *some Years past*.

Unitatis Fratrum

FIDEI, LITURGIAE et PRAXEOS

EXPOSITIO,

TUM ETIAM

Circa CREDENDA pariter atque AGENDA

Dispensandi *Ratio*.

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HIERARCHIAM ANGLICANAM

UNIT. FR. h. t. ADVOCATI

P R Æ F A T I O.

CUM, exacto coram Parlamento MAG. BRITANNIÆ Fratrum negotio, Rev^{mum}. THOMAM Urbis Episcopum salutarem, monebat Is, fidei nostræ et moris Ecclesiastici rationem Fratribus ut exponeremus. Cui quidem Venerabilis Senis voluntati obtemperantes, En, Lector Reverendissime! admodum Reverende! Reverende! Symbola, Preces, Normam Synodalem, et Dispensationis Liturgicæ Rationem (unà cum ipsâ, quam *idioma* Fratrum *vitem* sapit), vel, quod ad Originalem *Rationem* attinet, propriâ manu exarata, vel, quod ad Documenta antiqua et recentiora, Rev. Fr. Jo. Gamboldi interpretationi debita; quæ candidâ mente recondita, quin Tibi ad rem nostram Ecclesiasticam investigandam sint profutura, nulli dubitamus.

HIERARCHIAM ANGLICANAM

UNIT. FR. A. A. D. V. O. C. A. T. I.

P. R. E. F. A. T. I. O.

CUM ex quo coram Parlamento Mag. Britanniarum
Hanc in negotio, Rev. THOMAS Upton Episcopus
locum salutem, monentem, sed nosse et more Ecclesie
saluti rationibus ut exponamus. Cuiusmodi Veritas
tabulis deus voluit obtemperantes, sed lector Reverendissime
admodum Reverende! Reverende! Synodus, Inter, Nos
nam Synodales, et Dispensationis Liturgiae Rationes sunt
cum ipse, quam ad hunc finem esse sapienter, vel quod in
Origines Rationes sunt, propriis manibus exaratis, vel quod
ad Documenta antiqua et recentiora, Rev. Fr. Jo. Gualtero in
reparationem debet; que credidit merito recordari, cum illi
ad rem nostram Ecclesiasticam investigandam sit profuturus,
nulli dubitamus.

THE
WHOLE SYSTEM
OF THE
XXI Doctrinal ARTICLES
OF THE
EVANGELICAL CONFESSION

Presented at AUGSBURG to the

Emperor **CHARLES V.**

BY THE

Protestant Princes and States; as the Elector of *Saxony*, the
Margrave of *Brandenburg*, the Duke of *Lunenbourg*, the
Landgrave of *Hesse*, and Others; and read publicly in the
Diet the 30th Day of *June*, 1530. (*mentioned under N° 26.*)

P R E F A C E.

*I*N this Translation of the Augsburg Confession, we have contented ourselves
with the XXI Doctrinal Articles; where some others also, in their Dis-
sertations upon it, have concluded, because these are, properly speaking, The
Confession.

What is further necessary to be here said, is sufficiently expressed in the
Beginning and Close of A Writing, which, by a Deputation appointed for
that Purpose, was presented to the General Synod of the Unity in the Year
1748. Whereupon, as all the Presbyterian Tropus of the BRETHRENS
Church had done it before, the Episcopal Constitution also itself did now, in
Germany, *Silezia*, *Holland*, and *England*, purely and simply receive the unva-
ried Augsburg Confession.

*It begins thus: "Notwithstanding the Ordinary of the Brethren does no-
ways depart from that Precaution, which he used at the very Beginning
(in his Apology, distributed at Ratisbone, Anno 1735. and since then laid
as a Foundation by the respective Princes and Governments at the Reception
of the Brethren) not to increase the Number of Systems by any new, or
even new-modelled one; yet, since the Obstinacy of our Adversaries (who,
without doubt, from no other Cause, do dispute our hearty Harmony in
Doctrine with the Augsburg Confession, but because they themselves do
not understand it) if it does not free us from all Tediousness of Tautology,
when in this Point often Repeating one and the same thing, yet vindicates
us always from the Reproach of Battology: Therefore that Foundation,
upon which the Congregation at Herrnhuth, and the Ordinary's Household,
have already been united Twenty-four Years ago, and which they have
hitherto retained among Christians, Jews, and Heathens, and, under God's
Blessing, are in Duty bound to retain even to the End; shall once more be
laid before the Eyes of the Evangelic Moravian Church of the Brethren,
assembled in General Synod, &c."*

*The same Writing concludes with these Words: "But indeed the Holy
Ghost, the essential Truth, must here interpose, and himself be our unex-
ceptionable Witness in the Hearts of all Believers; that even if some time
or other, in the Hour of Temptation, a Thousand-fold more of Mankind should
stagger and deviate from this Philadelphia Foundation of Faith now be-
fore us, than, in the present indolent Situation of human Minds, does already
happen; yet certainly never any one out of our School would be able,
without being false to his own Heart, to give up a Tittle of it, since it is
the Doctrine, which in general our Teachers have, in an ingenious Man-
ner, been brought upon, and the wholesome Food, whereby, God be praised!
we all have throve according to our inward Man."*

SECT. I.

Of the HOLY TRINITY.

WE teach, with one Consent, that there is One only Divine Being, which is
named, and truly is, GOD.

Yet in this One Divine Being there are Three Persons, equal in Power, and co-
eternal, God the Father, God the Son, God the Holy Ghost:

All Three, One Divine Being;

Which is eternal, without Parts, without End; of immense Power, Wisdom,
and Goodness;

Maker and Preserver of all Things, both visible and invisible.

By the Word *Person* is not understood a Piece, nor a Property existing in another,
but one who subsists by himself. (See Augsb. Confess. Art. I.)

SECT. II.

Of ORIGINAL SIN.

WE teach, that, since the Fall of Adam, all Mankind, naturally ingendered from
him, are conceived and born in Sin.

That is, They, from the very Womb, are full of evil Lusts and Inclinations;
and have, by Nature, no true Fear of God, nor true Faith in God;

Neither can have.

Also

Also this innate Disease, or Original Sin, is truly Sin;
And condemns under God's eternal Wrath all such, who are not born again thro'
Water and the Holy Ghost.

Nature is not pious or good, neither can be made so by natural Strength; and the
supposing thereof is a Reproach to the Sufferings and Merit of Christ. (See Augsb.
Conf. Art. II.)

SECT. III.

Of JESUS CHRIST, and his Atonement.

WE teach, that God the Son became Man, born of the pure Virgin *Mary*:

And that the Two Natures, the Divine and Human in One Person, as being
inseparably united, are One Christ, who is true God, and true Man.

Who was truly born, suffered, was crucified, dead, and buried,

To the end that he might be a Sacrifice, not only for Original Sin, but also for all
other Sin, and appease God's Wrath.

Also, that the same Christ descended into Hell, and on the third Day truly rose
from the Dead;

And ascended into Heaven, sitting at the Right Hand of God, that he may reign
for ever over all Creatures, and govern them;

That He, through the Holy Ghost, may sanctify, purify, strengthen, and com-
fort all who believe on him;

May give them Life, and impart to them manifold Gifts and good Things, and
protect and defend them against the Devil and Sin.

Also, That the same Lord Christ will at last come openly to judge the Quick and
the Dead. (See Art. III.)

SECT. IV.

Of the JUDGMENT, and End of the World, more at large.

WE teach, that our Lord *Jesus Christ* will at the last Day come to Judgment, and
will raise up all the Dead.

To the Elect, and to Believers, he will give eternal Life, and everlasting Joy;

But wicked Men, and Devils, he will condemn to Hell and eternal Punishment.

Therefore we disapprove of those, who teach, that Devils, and damned Men, shall
not have eternal Pain and Anguish.

Also we disapprove of those *Judaical* Doctrines, that before the Resurrection of
the Dead the Saints, the Godly, shall have a worldly Kingdom,

And shall extirpate all the Ungodly. (See Art. XVII.)

SECT. V.

Of JUSTIFICATION by FAITH.

WE teach, that we cannot attain Forgiveness of Sins, and Righteousness before
God, thro' our own Merit, Work, or Satisfaction:

But that we obtain Pardon of Sins, and are made righteous before God, out of
Grace, for Christ's sake,

Thro' Faith; even such whereby we believe, that Christ has suffered for us,

And that for his sake Sin is forgiven us, and Righteousness and eternal Life be-
stowed upon us.

For it is this Faith which God will account and impute for Righteousness before
him, as *Paul* says, *Rom. iii. & iv.* (See Art. IV.)

S E C T. VI.

Of the PREACHING of the GOSPEL.

FOR the attaining of such Faith, God has instituted the Office of Preaching; Has given the Gospel, and the Sacraments, whereby, as through Means, he gives the Holy Spirit :

Which Holy Spirit works Faith in those who hear the Gospel, where and when it pleaseth him.

What is taught by the Gospel is, that we, thro' the Merit of Christ, not thro' our own Merit, have a propitious God, if so be that we believe it.

Therefore we blame those who teach, that we attain the Holy Spirit without the external Word of the Gospel, by our own Preparation, Thoughts, and Works. (*See Art. V.*)

S E C T. VII.

Of GOOD WORKS following Faith.

WE teach, that Faith shall bring forth good Fruits, and good Works; and that a Man must do all kinds of good Works which God has commanded, for God's sake;

But must not trust in such Works, to merit Grace before God thereby :

For we receive Forgiveness of Sins, and Righteousness, thro' Faith in Christ, as Christ himself speaks : When ye have done all, say, We are unprofitable Servants.

So the Fathers teach. *Ambrose* says, God has determined, that whosoever believeth in Christ shall be saved ;

And not thro' Works, but only thro' Faith, without Merit, have the Forgiveness of Sins. (*See Art. VI.*)

S E C T. VIII.

FAITH and WORKS further explained.

MEN do now no more say, that we are justified before God thro' Works alone : They rather speak thus, That Faith and Works make us righteous before God : Which Saying can bring more Comfort, than when Dependence on Works alone is taught.

Now forasmuch as the Doctrine of Faith, which is the chief Point in Christianity, had for so long a Time not been insisted upon, our People have given the following Explanation concerning it :

First, That our Works are not able to reconcile us with God, and purchase Grace :

But this is effected only thro' Faith, when one believes, that our Sins are forgiven us for Christ's sake, who alone is the Mediator to reconcile us to God.

Whoever now supposes, that he can by Works accomplish this, and merit Grace, he despises Christ, and seeks a Way of his own to God, contrary to the Gospel.

This Doctrine of Faith is openly and clearly treated of by *Paul* in divers Places; particularly in *Ephes. ii.* By Grace ye are saved,

Thro' Faith; and that not of yourselves, but it is the Gift of God; not of Works, lest any Man should boast, &c.

And that herein no new Sense is introduced, may be demonstrated out of one of the old Fathers, who treats of this Point diligently, and teaches,

That we thro' Faith in Christ obtain Grace, and are justified before God, and not thro' Works; as the ancient Treatise *De Spiritu & Litera* shews throughout.

Now altho' this Doctrine is much despised by People who have experienced no inward Trial; yet it is found, that to poor and frightened Consciences, it is very comfortable and wholesome.

For the Conscience cannot come to Rest and Peace thro' Works,

But only thro' Faith, when it certainly concludes within itself, that for Christ's sake it has a gracious God; as *Paul* says, *Rom. v.* Being justified by Faith, we have Peace with God.

This Comfort has in former Times not been inculcated in Preaching; but the poor Consciences were put upon their own Works.

And various Works were undertaken: For some were driven by Conscience into Cloysters, in Hopes of purchasing Grace there by a monastic Life; others have invented other Works, whereby to merit Grace, and satisfy for Sin.

Many of these have experienced, that hereby a Man arrives not at Peace.

Therefore it became necessary to preach this Doctrine of Faith in Christ, and diligently to pursue it, that Men might know, that only thro' Faith, without Merit, we lay hold of God's Grace.

But we speak of *true Faith*, which *believes*, that we thro' Christ do obtain Grace and Forgiveness of Sins.

And he who knows, that thro' Christ he has a gracious God, does consequently know God, call upon him, and is not without God, like the Heathen.

For the Devil and the Wicked do not believe this Article, the Forgiveness of Sin:

And therefore they are at Enmity with God, cannot call upon him, hope for no Good from him.

Wherefore the Scripture speaks of Faith, and calls not by that Name such a Knowledge as Devils and wicked Men have.

For concerning Faith it is thus taught, *Heb. xi.* That Faith is, not only to know the Histories, but to have a Confidence towards God of receiving his Promise.

And the aforesaid Father also puts us in mind, that we are to understand that Word *Faith*, in the Scripture, to mean so much as Confidence towards God, that he is gracious unto us,

And not only such Knowledge of the Histories as the Devils also have.

Further it is taught, that good Works shall and must be done; not that one should trust in them, to merit Grace thereby;

But for God's Sake, and to the Praise of God: Yet Faith doth always alone lay hold of Grace and Forgiveness of Sin.

And since thro' Faith the Holy Spirit is given, thus also is the Heart made fit to do good Works.

For before that, so long as it is without the Holy Spirit, it is too weak; and besides, it is in the Power of the Devil, who impels the poor human Nature to many Sins;

As we see in the Philosophers, who undertook to live honestly and unblameably:

Yet have not accomplished it, but have fallen into many great and open Sins.

So it goes with that Man, who is without the true Faith, and without the Holy Spirit, and governs himself by his own human Powers alone.

Therefore the Doctrine of Faith is not to be reproached, as if it did forbid good Works; but rather to be commended, for that it teaches to do good Works, and offers Help whereby one may attain to good Works.

For without Faith, and without *Christ*, the human Nature and Ability is by far too weak to do good Works; as, to call upon God;

To have Patience in Sufferings; to love one's Neighbour; diligently to discharge Offices intrusted to us; to be obedient; to avoid evil Lufts.

Such high and right Works cannot be done without the Help of *Christ*, as he himself speaks, *John xv.* *Without me you can do nothing, &c.* (See Art. XX.)

SECT. IX.

Of the CAUSE of SINS.

CONCERNING the Cause of Sins it is taught amongst us, That altho' God Almighty created and upholds all Nature ;

Yet the perverse Will doth work Sin in all who are wicked, and Contemners of God ;

Such as the Will of the Devil, and of all the Ungodly, is ; who, as soon as God withdrew his Hand, turned himself from God unto Evil, as *Christ* speaks, *John viii. The Devil, when he speaketh a Lye, speaketh of his own.* (See Art. XIX.)

SECT. X.

Of REPENTANCE.

CONCERNING Repentance it is taught, that those who have sinned after Baptism, When they come to Repentance,

May obtain Remission of Sin ;

And Absolution shall not be refused them by the Church,

At all times when they do so repent.

Now true and right Repentance is properly Sorrow and Grief, or to be in Terror on account of Sin ; and yet, on the other hand, to believe in the Gospel and Absolution, that Sin is forgiven, and Grace purchased, thro' *Jesus Christ*.

Which Faith does again comfort and pacify the Heart.

Afterwards shall also Amendment follow, and that a Man leave off from Sins ; for these should be the Fruits of Repentance, as *John* says, *Matth. iii. Bring forth Fruits meet for Repentance.*

Here they are opposed, who teach, that those who have once been pious cannot any more fall.

Also they are contradicted, who denied Absolution to such, who had sinned after Baptism.

Also they are censured, who do not teach, that one obtains Remission of Sin thro' Faith, but thro' our making Compensation. (See Art. XII.)

SECT. XI.

Of FREE-WILL.

CONCERNING Free-Will it is taught, That Man has in some measure a Free-Will,

To live honest outwardly, and to choose between those things which Reason comprehends.

But without Grace, Help, and Operation of the Holy Spirit, Man is not able to be pleasing to God, heartily to fear God, to love or to believe in him,

Or to cast away out of the Heart the innate evil Lust.

But such things are effected through the Holy Spirit, which is given thro' God's Word : For *Paul* says, *1 Cor. ii. The natural Man receiveth not the things of the Spirit of God.*

And that it may be known that herein we teach nothing new, these are the clear Words of the fore-mentioned Father (*Hypognostics*, Book iii.): " We acknowledge, " that there is in all Men a Free-Will :

" For they all have a natural, implanted Understanding and Reason :

" Not

" Not that they are able to transact any thing with God, as from the Heart to love God, and to fear him :

" But, only in the external Works of this Life, they have Liberty to choose Good or Bad ;

" The Good, I mean, which Nature is able to do ; as, to work in the Field, or not ; to eat, to drink, to go to a Friend, or not ; to put on or put off a Garment, to build, to take a Wife, to follow a Trade ; and to do such-like things which are profitable and good :

" All which however is not, neither subsists, without God ; but all is from him, and thro' him.

" On the other hand, Man can also out of his own Choice enterprize something bad ; as to kneel down before an Idol, to commit Murder," &c. (See Art. XVIII.)

SECT. XII.

Of the SACRAMENTS.

Concerning Baptism we teach, That it is necessary ; and that, thro' it, Grace is rendered.

That also Children ought to be baptized ; who, thro' such Baptism, are delivered up unto God, and become pleasing to him.

Therefore we blame those who teach, that the Baptism of Infants is unbecoming. (See Art. IX.)

Concerning the Sacrament of the Holy Table we teach thus : That the true Body and Blood of *Christ* are really present in the Lord's-Supper with the visible Bread and Wine ;

And are there imparted and received : Wherefore we also reject the contrary Doctrine. (See Art. X.)

Concerning the Use of the Sacraments we teach, That the Sacraments were instituted, not only to be Marks, whereby Christians may outwardly be known,

But that they are Marks and Testimonies of the Divine Will towards us,

To the awakening and strengthening of our Faith thereby.

Wherefore they also require Faith ; and are then rightly used, when one receives them in Faith, and by them strengthens his Faith. (See Art. XIII.)

SECT. XIII.

Of the CHURCH.

WE also teach, That there is, and at all times remains, a holy Christian Church, which is the Assembly of all Believers :

In which the Gospel is preached purely, and the holy Sacraments administered agreeably to the Gospel.

For this is enough towards true Unity of the Christian Churches, that they be unanimous herein,

In preaching the Gospel according to its pure Sense, and administering the Sacraments suitably to God's Word.

Nor is it necessary to true Unity of the Christian Churches, that every-where uniform Ceremonies, which are established by Men, should be held.

Paul says, *Eph. iv. One Body, One Spirit, as ye are called in One Hope of your Calling : One Lord, One Faith, One Baptism.* (See Art. VII.)

Item, Altho' the Christian Church is properly nothing else but the Assembly of all Believers and Saints ;

Yet, since in this Life many false Christians and Hypocrites, yea, open Sinners, remain amidst the Godly ;

The Sacraments are notwithstanding valid, altho' the Priest by whom they are administered be not pious ;

As Christ himself hath intimated, *The Pharisees sit in Moses's Seat*, &c. The *Do-natists* therefore, and all who hold otherwise, are censured. (See Art. VIII.)

Concerning Confession it is taught, that private Absolution should be kept up in the Church, and not let drop.

Altho' in Confession there is no Necessity to recount all Misdeeds and Sins,

Since this is also not possible : *Pf. xix. Who can tell how oft he offendeth?* (See Art. XI.)

Concerning Church-Government it is taught, that, without a regular Call,

No one shall publicly teach or preach in the Church, nor administer Sacraments. (See Art. XIV.)

Concerning Church-Regulations made by Men, we teach, that those should be kept, which can be kept without Sin ;

And which serve unto Peace and good Order in the Church ; as certain Holidays, Festivals, and the like.

But it is remarked at the same time, that the Conscience must not be burdened therewith, as if such things were necessary to Salvation.

For touching this it is taught, that all Ordinances and Traditions made by Men to that End, to reconcile God, and merit Grace thereby,

Are contrary to the Gospel, and to the Doctrine of Faith in Christ. (See Art. XV.)

SECT. XIV.

Concerning the Worship of SAINTS.

OUR People teach thus, that we ought to think of the Saints,

In order to strengthen our Faith, when we see how Grace was shewn unto them, and how they were helped thro' Faith ;

That so we may take Example from their good Works, each according to his Calling.

But it cannot be proved by Scripture, that a Man shall call upon the Saints, or seek Help from them :

For there is but One only Atoner and Mediator appointed between God and Men, *Jesus Christ*, 1 Tim. ii.

Who is the only Saviour, the only High Priest, the Mercy-Seat, and Intercessor with God, Rom. viii. And he alone has promised, that he will hear our Prayer.

This is also the highest divine Worship, according to the Scripture, that a Man from the Heart seek to, and call upon this same *Jesus Christ*, in all Needs and Concerns.

If any Man sin (1 John ii.), *we have an Advocate with the Father*, *Jesus Christ the righteous.* (See Art. XXI.)

SECT. XV.

Of CIVIL GOVERNMENT.

Concerning the State, and secular Government, we teach, that all Magistracy in the World, and settled Government, and Laws, and good Order,

Were created and instituted by God :

And that Christians may without Sin bear the Office of Rulers, Princes, and Judges ;

May, agreeably to the Statutes in Use, decide Cases, and pronounce Judgment ;

May punish evil Doers with the Sword, carry on just Wars, and fight.

Also Christians may buy and sell, take an imposed Oath, have Possessions, live in holy Wedlock, &c.

With the Character of a Christian,

None of the fore-mentioned things are inconsistent.

And the bodily leaving of House and Home, Wife and Children, and divesting one's self of the fore-mentioned Particulars, is not to be looked upon under the Notion of Christian Perfection :

For this alone is the right Perfection, the true Fear of God, and true Faith in God.

For the Gospel doth not inculcate an outward and temporal, but an inward and eternal Situation and Righteousness of the Heart;

And does not overturn secular Rule and Government, nor Marriage :

But requires, that we account all these as the real Ordinance of God ; and in such States, each according to his Vocation, shew forth Christian Charity, and right good Works.

Therefore it is the Duty of Christians to be subject to the Magistracy, and obedient to its Commands, in every thing that can be done without Sin.

For if indeed the Magistrate's Command cannot be done without Sin, one must obey God rather than Men, *Acts iv.* (*See Art. XVI.*)

CONCLUSION.

The Confessors themselves end their Confession with these very Words, immediately after Article XXI.

THIS is nearly the Sum of the Doctrine which has been preached and taught in our Churches, for right Christian Instruction, and Comfort of the Conscience ; And also for the Reformation and Furtherance of the Faithful ;

As we would not willingly bring our own Soul and Conscience into the highest and greatest Danger before God, by an Abuse of the Divine Name and Word ; nor transmit down to our Posterity any other Doctrine, than what is agreeable to the pure Word of God, and Christian Truth.

PREFACE to the Second Part.

AS the very Appearance of Singularity in our Way of delivering the Gospel, gives but a too clear Demonstration, that the present Manner of Preaching amongst Christians, deviates, from time to time, from the old Apostolical Way of Teaching; when, to assuage the Unbelief, and dispose the Heads of wilful Deists and Atheists to suffer any Mention of GOD, Evangelical Teachers dissimulate the Lord, their Maker and Redeemer, and, perhaps, will not cease doing so, till his Cross become annihilated, and his very Name forgotten:

Therefore we deliver to the Christian Reader the following fundamental Principles of our, every-where decried, Method, which is the very Corner-Stone of the First Reformation. May the Reading thereof mollify the Hearts of many serious Teachers, to make them weep like Peter, repent verily, and rather die, with us, for the Glory of the Cross, than, by shamefully mincing that Matter, maintain a Life certainly too dishonourable for any one stiled a Minister of CHRIST.

P A R T II.

V I Z.

The Brethrens Method of Preaching the Gospel, according to the Synod of Bern, which was held in the Year 1532.

That Christ alone is the Whole of the Doctrine.

AS touching Doctrine, the Matter is really so, that all wholesome Doctrine is nothing else, but that only eternal Word of God, even the Fatherly Goodness and Benevolence, which he has afforded to us through Christ.

And this is no other than Jesus Christ himself, who was crucified for our Sin, and for our Justification (that we might be justified) raised up from the Dead.

Whatsoever is contrary to this Doctrine, is contrary to our Salvation: Whatsoever does not bring with it such a Meaning and Import, can never be called a Christian Doctrine.

For all Christian Preachers are Messengers of Christ, and Witnesses of his Passion; whose Will and Command alone they are to execute,

As being sent forth by their Lord only for this End, like as He, the Lord Jesus Christ, was sent by the Father, that he might declare his Father's Glory and Name unto the Men which He had given him out of the World (John xvii. 6.); which he faithfully performed throughout his Life:

Forasmuch as he, without Intermission, was employed in his Heavenly Father's Business, and spoke nothing from himself. (Bern. Syn. Sect. II.)

That

That God should be set forth to the People only in Christ.

WHAT a Reproach it is for a Servant of Christ not to know his Lord's Will, and to undertake other fruitless Employments, and not wholly set himself to the Things of his Lord; that is, such as pertain to our everlasting Happiness!

The Father speaks to us through his Son to this Day, who, in the Holy Ghost, inhabits our Hearts. Through Him the Lord God reconciled us to Himself; and, in Him, we perceive the Works of God, and his Fatherly Heart towards us.

In such Knowledge and Experience of Christ, the believing Man daily grows and increases; whereto daily Admonition is a Furtherance to him.

But this does not happen, where Preachers speak much concerning God after a Heathenish Manner, and do not point out that God in the Face of Christ;

Who is the Effulgence of his Glory, and the express Image and Symbol of his essential Verity.

If the Preachers leave off to shew forth the Grace of God in Christ, then will their People become more and more wicked and unbelieving, and at last without God in the World;

As it was with the Heathens, who also heard and prated a great deal concerning one natural God; but understood nothing of their gracious Father in Heaven.

Wherefore the God they knew, they did not honour him as God, until Christ was made known to, and believed in by them; as *Paul* writes to the *Ephesians*, Chap. ii. *Ye were (says he) at that time without Christ, &c. then had ye no Hope, and were without God in the World.* (Sect. III).

That Christ is the right Foundation.

THEREFORE our Lord Jesus Christ is the Ground and Foundation of the spiritual Building: There is no Salvation to be hoped for, except His.

But in Christ there is no Hurt or Condemnation to be feared. He is the Corner-Stone, the Rock, the Door, the Life, and the Truth.

This Jesus Christ alone have the Apostles and their Disciples preached, whose Followers the Ministers should be.

Hence *Paul* despised, and would not have, that Righteousness, which he had by the Law, *Phil.* iii. and did, together with all the Apostles, account Christ alone for his sure Foundation.

Whereof we alledge the following Instances, altho' the whole Scripture serves to prove it.

1 Cor. iii. *According to the Grace of God, which is given unto me, I have laid the Foundation, &c. Other Foundation can no Man lay than that is laid, which is Jesus Christ.*

Eph. ii. *Ye are Fellow-Citizens with the Saints, and of the Household of God; and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.*

1 Pet. ii. *If so be ye have tasted that the Lord is gracious, to whom coming as unto a living Stone, &c.* This Jesus is that precious Corner-Stone, whereof *Isa.* xxviii. and *Pf.* cxviii. speak. (Sect. IV.)

That, without all Means, through Christ alone, the propitious God is known.

BUT what need many Words? All the Treasures of Wisdom and Knowledge lie hid in Christ, *Col.* ii.

Why should a Christian Preacher seek for Wisdom out of other Histories, or out of By-books; and not hold forth these Riches, and this Storehouse of God, Jesus Christ our Lord, in whom all things are comprised together?

One will, perhaps, without Christ, speak much concerning God Almighty; but it is without Fruit.

S For

For it is true, God has always shewed himself in Works, and characterized himself by Properties and Titles taken from some Things; as in Paradise by the Tree of Life; after the Fall of *Adam*, by the Seed of the Woman; to *Abraham*, by the Work of bringing him forth from *Ur* of the *Chaldeans*; to his Servant, and to his Posterity, as the Lord and God of *Abraham*; afterwards among the People of *Israel*, as the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; in the Wilderness, and the Promised Land, God who brought us out of the Land of *Egypt*, out of the House of Bondage, and made a Covenant with us on Mount *Horeb*.

By reason of this Covenant, the Ark of the Testimony, the Temple, and the City *Jerusalem*, carried also the Name of the Lord God; for, by these Titles, God was understood.

Thus, by certain Works of Grace, and special Actions or Tokens, God has been represented, yet but darkly.

Nothing like the manner, wherein at this Day the true Christians in the Lord *Jesus Christ* do know him clearly and certainly, without any Danger of Mistake.

Therefore, by the Preaching of Christ, shall and must the Light of the Knowledge of the Glory of God be displayed, in the Face of *Jesus Christ*, and not beside or without Christ, 2 Cor. ii.

For such Knowledge of God, which Christ hath not built, falls away, and drops to nothing under one's Hands:

As *Cicero* relates of *Simonides*, whose diligent Meditation and Inquiry, what God is, came at last to this; that he knew less of God, than when he began such Thoughts.

The *Jews* also are to this Day wanting in the Knowledge of God, notwithstanding their dead Letter, and the Ark of the Covenant; for the Ark is no more.

There is at present a new Symbol and Character of God, which is God himself, who in Christ reconciled the World unto himself.

Formerly the Covering of the Ark was called the Mercy-Seat: Now is Christ himself the true Mercy-Seat;

Out of whom we hear God's gracious Voice, have by him Certainty and Satisfaction, and a sure Access to the Father thro' him.

As *Jeremiah* testifies, They shall say no more, The Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it, &c. but at that time they shall call *Jerusalem* the Throne of the Lord.

Here the Prophet speaks of the Kingdom of Christ, and of the heavenly *Jerusalem*; which is free, and in which God dwells, in the chosen Hearts.

It follows hence, that only with the Head and Members, that is, in Christ, and in his Believers, there is, in this Time of Grace, the Knowledge of the Father in Truth.

And in him the Grace is also come unto the Gentiles, who are thro' him made Partakers of the Grace without the Law, thro' his divine Blood, and in the Operation of the Holy Ghost. (Sect. V.)

Christian Preaching is intirely concerning Christ, and taken out of him.

SINCE God has always affixed (if we may so say) himself, and the Knowledge of him, to comprehensible Works and Signs; and all such Figures, Shadows, and Types, have pointed to *Christ Jesus*;

Who in these last Days hath appeared, accomplished his Course in the Flesh, ascended to Heaven, and daily manifests himself among Believers in the Holy Ghost:

And since the Mystery of the Father, and of Christ, is One only uniform thing; and also none can know the Father, except thro' the Son:

Therefore it is of the highest Necessity, that all Servants of God, and Heralds of the Kingdom of Christ, should diligently preach the only Lord *Jesus Christ*, whose Knowledge is above all things.

Therefore also we should faithfully admonish one another, that we Servants of Christ preach only and alone this our Lord, on whom the whole Counsel of God rests:

That so we be not found as Law-Preachers, or Preachers of any other worldly sort, who teach and utter our own reasoned Thoughts, and shall be rejected by the Lord as false Servants. (Sect. VI.)

That

That Christian Doctrine and Life is to begin and proceed from the Death and Resurrection of Christ.

IT is also not enough, that the Ministers often mention and repeat to the People these Words, "*Jesus Christ is our Saviour,*" and the like.

For the Gospel of the Kingdom consists not in mere Sound, and bare Words, but in the true Power of God :

Which lays hold of the Hearts of Believers, changes, renews, and makes us poor Sinners Children of God, and right heavenly Men, whose Mind and Disposition is not according to Flesh and Blood, but according to God.

But that one may attain to such Gifts and Graces, the Beginning must be made with the Death and Resurrection of Christ ;

And thus, in his Name, Repentance and Remission of Sins be proclaimed : This is the Sum of all Christian Preaching.

Such kind of Preaching did our Lord himself injoin to his Disciples, and the Apostles afterwards keep to, the Elect receive in Faith, the Holy Ghost confirm, and the whole World cannot deny it.

On this Occasion the following Passage is to be considered : *Then opened he their Understanding, that they might understand the Scriptures.*

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day; and that Repentance, and Remission of Sins, should be preached in his Name among all Nations, Luke xxiv.

Here we see, that this Preaching of Repentance, and Remission of Sins, begins to take place after his Resurrection.

For then, in the Name of him who had suffered, died, and rose again, Repentance and Forgiveness of Sins was to be preached.

Therefore is the Purport of all Sermons to be directed to this Point : And afterwards, in Consequence of this, *will Error be removed, Morals be reformed, and what is good promoted.*

To this pertains, that it was after his Resurrection the Lord sent his Disciples to preach.

It is to be observed at the same time, that by the Resurrection the whole Course of Christ is to be understood ; as, namely, the Ascension into Heaven, and imparting of the Holy Ghost, together with the following Transactions in the Consciences of Believers.

Likewise the Sermons of *Peter* in the Book of the *Acts*, Chap. ii. iv. v. xi. xvii. and xx. are to be searched into, where the Order just now set forth may be discovered, in regard to Salvation thro' Christ.

For they throughout point to Christ's Death and Resurrection ; whereby they invite to Repentance, and Forgiveness of Sins, which is the Sum of our Gospel.

Such Sermons of the Apostles should be diligently looked into, that so we may begin where they have begun, and arrive to a like Progress and Growth in Christ.

Here it will be said, Must a Man begin and end with the Death of Christ ? What Use are then the Evangelists of to us, where they describe his Birth and Life ?

Answer. The Birth, and the whole Life of Christ, was a Preparation for his Death, in such manner, that his Dispensation, and his Life and Doctrine here, were intirely directed to our Salvation.

As he was sent by the Father, and came into the World to save Sinners, so he certainly did pursue the Appointment faithfully, and ordered all his Words and Actions to that End.

Therefore the Spirit in us seeks for nothing in all his Doctrine, but the Word of his Cross, and of his Glory (*1 Pet. i. 11.*).

In like manner it looks at Christ's Works and Miracles, wherein it traces the inward Course of Grace, and the spiritual Transaction of Christ in the Heart : For out of blind and deaf Sinners, he makes such who can see, and hear the living Voice of the Father ; out of the Lame, complete Heroes, who victoriously run the Way of God.

He takes away the Malady of Sin, thro' his wholesome Grace; and quickens the dead Sinner, thro' the Spirit of his Resurrection.

Therefore Faith hears of the outward Miracles of Christ, and wonders thereat; but wonders much more within itself at the inward and spiritual Operations, which he daily performs in the Holy Ghost, which surpasses all the Reach of Reason.

The Birth of Christ effected by the Holy Ghost, shews us, that we become Children of God,

If so be that we, over and above the Birth which is of Flesh and Blood, are also made new and heavenly People by the same Holy Spirit whom Christ affords us.

Therefore do the Evangelists so describe the Birth and Life of Christ, because it is intirely subservient to our Redemption;

And because the dying to the Flesh, and the rising again according to the Spirit in Christ, are therein shewn and displayed. (Sect. VII.)

How our Sinfulness ought to be understood out of Christ.

THE Apostle writes, that God commendeth his Love towards us, in that while we were yet Sinners and Enemies of God, *Christ died for us*, Rom. v.

Hence it comes to pass, that Sin becomes hateful and detestable to us;

Since it was necessary, that the Son of God should die for us, in order to take away from us this very Load of Sin.

Has he been once offered up for us thro' the Holy Spirit, and obtained eternal Redemption for us? Hence it appears, what Harm and Curse there lies in our Heart,

Which could be purged and sanctified only thro' such a costly Sin-Offering, and Sprinkling of the Blood of God; otherwise there was no Help to be found anywhere else.

God is the Creator of Man, and he ought to be quite devoted to his God: But now this is not in his Nature.

For he looks at the Creatures, at himself, and his own Pleasure; and makes himself such an Idol, to which he even converts the Honour due to God; and will have it at Bottom: Whence it comes, that no one likes to be despised. (Sect. VIII.)

The Knowledge of Sin is to be sought in Christ without Law.

THE Apostles have taught Men to know our condemned Nature quite speedily in the Death of Christ, as the Jews came to know their Sin in the Law of Moses with great Labour and Tedioufness.

Accordingly they simply, without Law, set forth to the Gentiles their Sin, and the Atonement thro' Christ;

And directed no one backward to Moses.

For if one teaches People to know Sin by the Law, it is only a dead and cold thing, and has no Life.

What Pains have they taken with the Jews, to bring them off from Moses, and lead them wholly to Christ! Why would we then send our People from Christ to the Service of the Law? (Sect. IX.)

Why Paul hath discoursed so much of the Law to the Gentiles.

BUT where false Apostles had stepped in, and taught the Necessity of the Law, together with Christ,

There the true Apostle was constrained to shew, to what End, and how far, Moses was useful with his Ministry:

To Which among the Gentiles he would have had no need to do, since these believed and hoped simply from Christ the Forgiveness of Sin;

Depended upon him, followed him, and looked to him, in all their Undertakings:

For he that believeth in Christ hath everlasting Life.

Therefore the believing Gentile needs no legal School-master; he has already obtained the Freedom of Children. (Sect. X.)

That

That the Jews were brought to Faith under the Law, as the Gentiles without the Law.

YET it is true, the Church, which was gathered among the *Jews*, did keep up the Law together with Christ, without Detriment to the relying upon Christ, with great Zeal.

Whereto *Malachi*, as he is describing the Kingdom of Christ, and concluding and sealing all the Prophets, doth admonish them in the Person of God:

Remember ye (saith he) the Law of Moses my Servant; which I commanded unto him in Horeb, for all Israel, with the Statutes and Judgments.

Wherefore, and how long, does God by *Malachi* command the Law to be remembered? Therefore, and so long, till they should come to know the Inability of the Law, and its true Use:

That is, till they should thereby get an ardent Desire after the Coming of the Day of the Lord; and till *Elias*, the Preacher of Repentance should come, and prepare the Lord's Way among the affrighted Sinners.

Afterwards *Moses's* Office was at an End: However, it was observed voluntarily, without Commandment, by those who were accustomed to it;

And who, by the outward Performances of the Law, refreshed their Faith, and the inward heavenly Treasure, and represented it to themselves:

Which the Church at *Jerusalem* did, and none else any-where.

Therefore *St. Paul* teaches no Defection from the Law; but, out of Respect for the other Apostles, receives at *Jerusalem* the Purification according to the Law:

For he would be looked upon as one, who counted the Law good and right, and did not cast it away as evil.

On the other hand, the Apostles Church at *Jerusalem* would also not bind the believing *Gentiles* to the Law, as zealous as they were for it themselves, *Acts* xxi.

For it might perhaps be of Service to the Believers from among the *Jews*, who made a right Use of it, on Account of their being long accustomed thereto;

Because, by Occasion of the Practice of the Law, they reminded themselves of their Lord *Jesus Christ*, his Gifts and Grace, and their own Sins.

But to the unexperienced *Gentiles* it would bring a false Confidence in the Works;

And, whether taught before or after Christ, would imply, as if all was not to be found in Christ.

Even (I say) the same Works of the Law, which the believing *Jews*, by reason of Experience, perceived perhaps to be useful to them, for sake of the Figures and Signification;

And had no need to apprehend, that they would lose the present Grace, and return to the beggarly Elements of this World, so long as they were fully minded to stand in the Grace they had attained. (*Seet. XI.*)

The Difference between the Preacher of Christ among the Gentiles, and him who preaches among the Jews.

THERE is therefore a Difference between the Apostleship to the *Gentiles*, which was committed to *Paul*, and the Apostleship to the *Jews*, which *St. Peter* exercised.

The one is zealous for the Law, without Harm, *Acts* xxi.

The other takes no Share in the Law, and has nothing at all to do with *Moses*;

Unless accidentally, so far as he testifies of our dear Saviour; and thus is profitable for Doctrine, for Reproof, for Correction, &c.

Therefore we who are of *Gentile* Extraction, having to deal with *Gentiles*, and not with *Jews*, should, without the Law, proclaim the Grace in Christ, as *Paul* was wont;

And not, with *Peter's* Church gathered at *Jerusalem*, have such recourse to the Law: FOR CHRIST IS OUR SUFFICIENCY: WHAT WOULD WE HAVE MORE? *John* i. (*Seet. XII.*)

By what Occasion the false Apostles sprung up.

HENCE it is, that the false Apostles used for their Pretext the Church at *Jerusalem*, which was zealous for the Law; and of whose Commission they boasted among the *Gentiles*, but without Truth:

And presumed to draw after them those who believed among the *Gentiles*, from Christ to *Moses*.

Which yet the Church at *Jerusalem* did not do.

And *Paul* did not give place to those false Apostles, but admonished the believing *Gentiles* to continue steadfast in the pure Faith.

For which End it was necessary for him to recite something of the Observance, Use, and Effect of the Law, and *Mosaic* Worship: Not that he properly thought thereby to bring them (the Believers) to a further Knowledge of Sin, from which they were already justified,

(What still remains of Sin being also much more clearly understood in and thro' Christ)

But he entered into such Dissertations about the Law, that he might preserve them from trusting therein, as from a pernicious thing;

And to confirm them in Christ, who, without the Law of the Letter, bestows the Spirit of the Law of Life, which abides to Eternity.

Therefore we the Ministers will follow this Way of Preaching, which the Apostle used towards the *Gentiles*;

Where, without Law, they have in Christ pointed out to Men their Sin, and declared Grace and Forgiveness of the same out of and thro' him.

And yet if we should happen to treat upon a Scripture before our Congregation, which speaks against false Apostles and Law-Teachers;

Then it ought, however, to be rightly explained, and the Simplicity (2 Cor. xii. 3.) of Christ, without the Help of the Law, be at the same time insisted upon.

This serves to true Edification in God, and prevents many Errors, which otherwise indiscreet People would very soon pick up from the Sound of the Expressions, and would then maintain without understanding. (*Sett. XIII.*)

Concerning Repentance and Forgiveness of Sins, or concerning the Process of Grace.

AFTER that out of the Sufferings of Christ, and his Entrance into his Father's Glory, the Knowledge of Sin hath arisen,

Then follows regularly a sincere Repentance; that is, a true Sorrow of Heart, and Dislike of Sin:

And also the Forgiveness of the same; since on that Account the Son of God was given by his heavenly Father to the World, to suffer and die,

That he thro' his Death might bring us to Life, and to the Enjoyment of heavenly good things.

Where now the Father manifests his Son, and propounds him to the Conscience, there follows a firm Faith, and hearty Reliance on such an inconceivable Grace of God.

This Faith justifies: *For he that believes in me, saith the Lord, hath everlasting Life:*

He has broken thro' out of Death, and is written down in Heaven, where nothing defiled or unclean can enter.

This is the Procedure of Christ, and his Advent of Grace thro' his Spirit:

That every one learn, out of the Death, Resurrection, and Ascension of Christ, to fly from his own acknowledged Sin, and condemned Nature, to the Gift of God in Christ, and make a final Resignation of himself thereto:

By which Resignation that Grace is received, thro' which all past Sin is forgiven us, and no more imputed for Punishment.

There is also together herewith the Spirit of Christ, who opens and brings to Light more and more the secret Sin, and hidden Malady of the Heart:

Which

Which he daily consumes ; and daily clarifies the Heart, as the Fire does Silver, and refines it from the Scum and Filth of Sins.

For the Holy Spirit has Two Works in us ; the one, that he thro' Grace comforts the Believers, whom he made new Men ;

The other, that he helps us, that we become Heirs according to Hope of eternal Life (which comes to pass, if we persevere in the Warfare of Faith) :

That we daily die away to the Flesh, and also become spiritual and heavenly minded. (Sect. XIV.)

Repentance, which is found in Christ, is the Foundation.

Repentance is the Foundation ; but, as we have already said, it should be sought in Christ.

The God of our Fathers raised up Jesus, whom ye slew, and hanged on a Tree, says Peter (to the Jews.)

Him hath God exalted with his Right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins, Acts v.

This a short and complete Sermon, which includes the whole Transaction of God, accomplished thro' Christ. (Sect. XV.)

That the Mystery, which was hid from the Foundation of the World, is this :

That Christ is preached without the Law to the Gentiles : Together with other Scriptures concerning Repentance..

They said, *Then hath God also to the Gentiles granted Repentance unto Life, Acts xi.*

In which Words the glorious Riches of the Mystery, that is, of Christ among the Gentiles, is denoted, which had been kept secret from Ages and Generations.

Now he who has the Office of Preaching among the Gentiles, and will thro' the Law stir up Sin, and procure Repentance, he darkens the most excellent Mystery and Glory of Christ ;

Namely, that the Holy Ghost, thro' Christ, equally falls upon the Jews under the Law, and upon the Gentiles without the Law. This is well to be observed.

Paul, at Thessalonica, reasons with the Jews Three Days out of the Scriptures, opening and alledging, that Christ must needs have suffered, and risen again from the Dead :

And that this Jesus, whom, said he, I preach unto you, is Christ, Acts xvii.

Again at Athens [to Gentiles], And the Times of this Ignorance God winked at, and now commandeth all Men every-where to repent ; because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained ;

Whereof he hath given Assurance [or, in whom he hath offered Faith] unto all Men, in that he hath raised him from the Dead.

Acts xx. I have testified both to the Jews, and also to the Greeks, Repentance towards God, and Faith toward our Lord Jesus Christ. (Sect. XVI.)

That Christian Repentance may also be taught out of the Prophets.

WHEN, now, fine Sayings out of the Old Testament, concerning Repentance, are to be handled,

They are to be handled at present no otherwise than in Christ, as hath been already shewn, to whom all the Prophets refer.

As for Instance, this Saying of *Jeremiah* : *If that Nation, against whom I have pronounced, turn from their Evil, and repent, &c.*

This is now to be heard *with Christian Ears* : And it is to be remembered, that such Repentance is rightly sought, found, and attained, only with Christ ;

That

That so no one may imagine a Zeal for Reformation springing out of himself, without the Operation of Christ; and persuade himself, that he of himself is nigh unto God. (*Seet. XVII.*)

That we are continually to increase in the Knowledge of Christ, and that every one ought to examine his own Faith.

THIS Doctrine should be daily increasing among the Churches, and faithful People, Who should continually make their Calling more sure, thro' a diligent Searching and Growth of their own Faith.

For he who does not increase in the Understanding and Feeling of Christ, does decrease, and go backwards;

Or else has never yet been rightly on the Way.

Here the Exhortations and Admonitions of *Paul* are useful; in which the Ministers should be well versed.

Further, the Election and Grace of God does not fall away, on which all rests.

Yet should the People be taught to prove within themselves, and to examine, whether such an Election, and gracious Will of God thro' Christ, has taken place in them, and is come to Execution, or not;

That is, that each one know, what he has really received from Christ, and what he is deficient in towards the Understanding and Knowledge of Christ.

Hitherto of the Doctrine of Christ, which begins with his Death and Resurrection.

In the Death of Christ, the Knowledge of Sin, and true Repentance, is taught;

And Forgiveness of the same, according to his Resurrection; whereby, thro' Faith, and thro' the Gift of God, Christ in the Spirit, the chosen Hearts are impregnated with divine Seed:

And out of that incorruptible Seed are born into the Kingdom of Heaven heavenly Men; that is, such who from their Hearts begin now to forsake Sin,

And to practise Righteousness and Godliness, with an Experience of the Love of God in Faith.

This Doctrine *ought to be pursued* in all Sermons *. (*Seet. XVIII.*)

* This is very well expressed in that excellent Hymn, which all over the German Protestant Churches is to be sung in *Lent*.

Wie heftig unsre Sunden
Den heiligen Gott enzunden,
Wie Rach und Eifer gehn,
Wie grausam seine Ruthen,
Wie zornig seine Fluthen,
Will ich aus Jesu Leiden sehn.
Ich will daraus studiren,
Wie ich mein Kertz soll zieren.

How greatly Man incenses
The Lord with his Offences;
How hot his Anger glows,
How rig'rous he chastises,
When he with Wrath baptizes:
This to me Jesu's Suffering shows.
From thence I'll be taught wholly,
How my Heart shall be holy.

*The CHURCH-LITANY of the Brethren; used
in the Brethren's Communities, and also in all the Places
where there are regulated Congregations: Together with the
RITUAL of the Synod and the Convocation-House.*

K Choir I.
Yrie,
Christe,
Kyrie,
Christe,

Choir II.
Eleison!
Eleison!
Eleison!
Eleison!

Both Choirs.

God's Lamb, our holy God and Lord,
To needy Pray'rs thy Ear afford,
And on us all have Mercy.

Our Father in Heaven! &c. &c. *

Lord GOD Son! the Saviour of the World,
Confess thyself our own!

Lord GOD Holy Ghost,
Abide with us for ever!
[Selah.**]

Be gracious unto us!
Thou Father to Almighty God!

Be gracious unto us!
Dearest Emmanuel!

Be gracious unto us!
Thou Searcher of the Heart!

Most Holy Blessed Trinity! :||: :||:
We praise Thee to Eternity;

*The Father in the Father's Throne,
Also his true and only Son,*

*The Spirit Comforter well known:
In the Lamb's Person it is done. †*

From all Sin,
From all Error,
From all Coldness to thy Merit and Death,
From the Devil's Power and Craft,

} *Keep us, our dear Lord
and God!*

* Here the Lord's-Prayer is to be spoken, or sung.

** *Selah* is a Mark to signify, that when the *Litany* is used, at those Parts of it a Pause is made, and either some proper *Antiphons* are sung, or the Musick alone is heard.

† It is a very sensible Pleasure to us, to find our Practice in this respect conformable to that of the National Church, as is to be seen in the Form used at the Coronation of the Kings of England; which is as follows: "God, which is God the Son, *Jesus Christ* our Lord, who was anointed by his Father with the Oil of Gladness above his Fellows, grant that by this Unction the Benediction of the Holy Ghost may be poured upon thy Head, and penetrate to the Bottom of thy Heart, to the Intent that thou mayst receive the invisible Graces; and that having governed thy temporal Kingdoms with Justice, thou mayst live eternally with Him, who, being without Sin, lives and reigns in Glory with God the Father and the Holy Ghost. Amen."

From Tumult and Sedition,
From the wicked World,
From the Decafulness of Sin,
From Misunderstanding and Hypocrisy,
From Confusion,
From untimely Projects,
From all Loss of our Glory in thee,
From unhappily becoming great,

Keep us, our dear Lord
and God!

[Selah.]

With thy holy Birth,
With thy childlike Obedience,
With thy Meekness and Humility,
With thy excessive Poverty,
With thy incessant Troubles,
With thy Sickness and Misery,
With thy Contempt,
With thy Temptations,
With thy Watching and Fasting,
With all the Merits of thy Life,
With thy holy Intercession,
With thy holy Testaments, *

Bless us, our dear Lord
and God!

[Selah.]

By thy Agony and bloody Sweat,
By thy Extremity in the Garden,
By thy Bonds and Scourgings,
By thy precious Blood,
By thy Cross and thorny Crown,

Comfort us, dear Lord
and God!

[Selah.]

By thy Thirst and Drink of Gall,
By thy happy Death,
By thy Rest in the Grave,
By thy Going in the Spirit,
By thy holy Resurrection and Ascension,

Comfort us, dear Lord
and God!

[Selah.]

At the End of all Distress,
Fetch us, dearest Lord and God!

We poor Sinners pray thee
Hear us, our dear Lord and God!

Bless thy holy Catholick Church invisibly, unite her visibly, and bring her
together from the Ends of the World;
Abide her only Shepherd, High Priest, and Saviour;
Keep all her Labourers in the Apostolick Mind and Simplicity;
Preserve her Teachers and Messengers in Purity of Doctrine, and Holiness
of Life;
Rule and lead her by her Bishops and Presbyters according to thy holy Will;
Send faithful Labourers into thy Harvest;

Hear us, O Lord

* Here, at the General Synods, one proceeds to the Baptism of the Adults, as likewise the Post-Communion.
* Here the Acolyths receive the Right-hand of Fellowship.
* Here the Rectors or Pastors are ordained.
* Here the Bishops are consecrated.

Give

Give Spirit and Power to preach thy Word;
Keep her to the Word of thy Patience till the End of Days;
And manifest to her thy Wounds and Merits daily by thy Spirit;
Make the Word of thy Cross universal among all those who are called by thy
Name;

Hinder and destroy all Designs and Schemes of *Satan* and the World;
Defend us against his Accusation;
Hinder all Schisms and Scandals;
Put far from thy People all Deceivers;
Bring back all that have erred, and are deceived;
Forgive our Enemies, Persecutors, and Slanderers, and turn their Hearts;
Let us find with Men that Peace which we have with Thee, and with the rest
of thy Creatures;

[Selah.]

Grant Love and Unity to all our Congregations;
Keep us in everlasting Fellowship with the Church triumphant;
Let us once rest with her within thy Wounds from all our Labour;

[Selah.]

Bless and preserve all our Churches;
Bring and keep all our Choirs in true Discipline and Holiness;
Bless the holy Matrimony;
Let those who marry be as tho' they did not marry;
Let them have a double Care for what belongs to the Lord;
Teach them to beget and bear for Thee all the Fruit of their Bodies;
Regenerate our Children thro' Water and the Holy Spirit;
And take them in thy Arms from the Mother's Womb;
Perfect Praise out of the Mouths of our Sucklings;
Let our Little-ones grow up in the Nurture and Admonition of Thee;
Keep the single Brethren and Sisters chaste, both in Body and in Spirit;
Remain the Hope of our Widows;

[Selah.]

Give to all thy People Tents to dwell in, and Chairs to preach thy Gospel;
And set them to thy Praise on Earth;
Take all the Need of the Church upon Thyself;
Pour out the Holy Ghost on all thy Servants and Handmaids;
Sprinkle all those who minister in the Sanctuary;
Keep thy Eyes open on all thy Witnesses and Messengers, both by Land and
Sea;
Let Spirit and Fire rest upon their Testimony;

[Selah.]

Keep our Doors open among the Heathen, and open those that are still shut;
Do not leave those Heathen desolate, from whom we are driven away;
Have Mercy on the Negroes, Savages, Slaves, and Gypsies;
Deliver the Ten Tribes of *Israel* from their Blindness, Rage, and Malice, and
keep their Sealed ones;

Bring in the Tribe of *Judah* in its time, and bless its First-fruits among us;

[Selah.]

^d Especially N. N. (*viz.* Brother David Bruinings, late of *Amsterdam*, and Sister *Maria* the Negro, late
at *Herrnhag*, both deceased in *July* last, 1749, in which way the last departed Brother or Sister are
always named, till followed by some others; except at *Easter*, when the Names of all the departed
Elders since the last *Easter*, are named in the Convocation-house; and in each Place, its nearest
Members.)

^e Here Marriages are solemnized, if there be any.

^f Here Infants are baptized.

^g Here Deacons are ordained.

^h Here the Messengers to the Heathen are dispatched.

Hear us, our dear Lord and God!

Watch

Watch graciously over Emperors, Kings, and Princes, and hear our Inter-
cessions for them all ;
And let us lead under them a quiet and peaceable Life, in all Godliness and
Honesty ;
Guide and protect all our dear Magistrates ;
[Selah.]

Comfort and help all the Weak-hearted and Afflicted ;
Send Help to all that are in Distress and Danger ;
Set at Liberty such as are unjustly imprisoned ;
Let all those who are imprisoned for the Word of God, live by the Word,
which kept Thee in the Desert ;
Prove the Saviour of all Men ;
Have Mercy on all thy Creatures ;
And hear us graciously ;

Hear us, O dear Lord and God !

O Christ, Almighty God,
Have Mercy on us !

O thou Lamb of God, which takest away the Sin of the World,
Be joyful over us !

O thou Lamb of God, which takest away the Sin of the World,
Own us to be Thine !

O thou Lamb of God, which takest away the Sin of the World,
O leave thy Peace with us !

Christe,	Hear us !
Kyrie,	Eleison !
Christe,	Eleison !
Kyrie,	Eleison !

Both Choirs.

O Lord of Hosts, : :	Sure as Thou liv'st, : :
Eternal God,	Lord God, and mov'st
Each Creature's Head ;	On Cherubim,
Blest God, : : who all Things made ;	And aw'st : : the Seraphim ;
God, who the World so wide : :	As Jehovah's thy Name, : :
Dost guide ;	And Lamb ;
Who mad'st by Blood,	So sure's thy Blood
What spoil'd was, good,	The chiefest Good
And sanctify'st all ! : :	Of Sinners poor, : :
About thy Neck we fall. : :	Till Death shall be no more. : :

¹ Here, in the General Synod, and the Brethren's Communities, are added, according to the Date of the Settling of our Churches, the following Powers, — Especially, the Houses of Great Britain, Brandenburg, Saxony, Denmark, Orange, Ysenburg, the States of Utrecht, &c. &c.

² The Form prescribed to be used in our Churches in England, and the Dominions thereunto belonging, is as follows :

" We beseech thee also to pour down thy Blessings in a plentiful Manner upon our Gracious Sovereign King GEORGE the Second, and upon all the Royal Family.

" Grant that he may enjoy a long and happy Reign over us, and that there may never be wanting one descended from him to sit upon his Throne, and to preserve thy true Religion in these Nations."

¹ Here the Seniores Politici are consecrated.

² Here the Names of those are read, of whose Sufferings we have just received Notice.

General

EXTRACTS from the Minutes of several General Synods of the Unitas Fratrum, shewing the inward Plan of their present Conduct.

INTRODUCTION.

*W*Hereas the only thing which, amidst all the Best clearing themselves from all Accusations, makes the Brethren's Way still somewhat enigmatical to Part of their Fellow-Christians, is, partly their uncommon Tenderneſs for all Sorts of Souls, of what Perſuaſion ſoever (which, by ſome, as Jews and Heathens, is returned to them), partly their wonted Concerning themſelves about the Proteſtant World in general, ſettled or unſettled, though not without a due Call: Therefore it will be uſeful to give our Reader ſome Introduction into this our Way of acting with our different Brethren in Chriſt.

When the Brethren, being an Offspring of the Oriental Church, got their firſt Call from God to proteſt againſt Novelty, and recommend the primitive Way of delivering the Goſpel; there were no Diviſions in the then beginning Evangelical Way: The Anglican and the Bohemian Reformers, the only ones in that Age, were but one and the ſame in Chriſt, as is to be ſeen by their Correſpondence.

In the following Age, notwithstanding the real Diviſion in Chriſtianity, which the German Reformers occaſioned, partly in careleſly dropping Apoſtolic Episcopacy, partly in miſtaking the Spirit of Church Diſcipline; they not only treated the Brethren in a very civil Manner, in regard to their particular Conſtitution, which they, for the Space of Two hundred Years, always praiſed and commended; but alſo encouraged them, by Letters and Meſſengers, not to remain hidden within their narrow Bounds, but rather communicate their Good with other Chriſtians, yea with all the World. A Matter upon which Dr. Luther very much inſiſted, as is to be ſeen in his Preface to the Firſt Edition of his German Liturgy.

As our Brethren, from their firſt Beginnings, in ſome reſpect, remained more acquainted with the Spirit of Witneſſes, than their Fellow-Proteſtants; becauſe the latter waited not long for the Privilege of a Body-Politic, ſupported by many of the moſt formidable Powers of this World; which Privilege the genuine Stock of the Brethren's Conſtitution never wanted nor claimed at any time; but, on the contrary, enjoyed ſeldom long the Uſe of their Properties and Inheritances, being, in Conſequence of the Faults of their Fellow-Citizens, ſucceſſively deſtroyed in their own Country, and diſperſed in ſeveral foreign ones: The Spirit of an impartial Love to all the Proteſtant Churches became more and more particular and proper to the Brethren; and ſo grew the Deſire of being ſerviceable to them in Chriſt. But forasmuch as in theſe latter Times, ſome pious and zealous Teachers among almoſt all the Proteſtant Diviſions, ſetting up Societies of their own, became apprehenſive of the Brethren's incroaching upon their Affairs, and getting the better thereof; and accordingly oppoſed their charitable Endeavours, and ſtirred up other Divines, not more benevolent towards the Brethren than themſelves, tho' from different

*Reasons; wherefore it was to be feared, the Brethren might use some Endeavours for repelling these Assaults: It was in order to prevent the same, that all those Rules of the Synod, which are marked thus *, were contrived.*

E X T R A C T S.

1739. *Synod in June.* * **T**HE Church, called *Unitas Fratrum*, is the oldest of the whole Protestant Body. This we let be so, because so it is. The more our dear Saviour purges from it all that is sectarian, the better pleased we ought to be; yet we dare, of our own Will, do nothing to this End.

Some certain Regulations, as Elders, separate Care of both Sexes, Choirs, Bands, &c. must be *alike* in all Congregations; but others may be different.

Taking an Oath is not forbidden us. But since there are Brethren, and other Souls, whom we hope to be serviceable to in greater Points, who are of the Opinion of its being forbidden; therefore many of our Labourers rather run some Risk themselves, than take an Oath, and offend their Brethren, for whom Christ died.

* As long as we do not forearm the Members of our Congregation in a sectarian Way, instruct them about Facts, bind them to us with a sort of personal Affection, but purely direct them to Jesus himself; it is unavoidable but they will want Answers to give to many Objections, and leave us but slenderly vindicated before Adversaries: But let it be so.

The little Instances of *Faithfulness*, which none is a Judge of; but our invisible Head, are the Jewel of the Congregation's Decorum.

December. * Our Saviour's Instructions absolutely deny us to have any Business to judge Servants foreign to our Way, or to lord it over any one, or even attack any one, except privately in the Candour of the Witness-Spirit.

1740. *June.* * There are the following Occasions, whereby we come to labour upon Souls that are without our Circle.

1. Our Brethrens public Discourses from the Pulpit.
2. Our Writings,
3. If Evangelical Ministers apply themselves to us.
4. People from distant Places, who become awakened by passing among us.
5. When one, in his Passage, meets with Minds that are deeply thoughtful, at a Loss, and become distrustful towards every-body, for whom one feels Compassion, and who are, perhaps, already forsaken by the Physicians of the Mind.
6. All the erroneous or schismatical Spirits, and,
7. Whoever else come in our Way, who have no Foundation belonging to them.

Upon all these Occasions, our Ministry cannot be with-held.

For Demonstration, one is to make few Quotations or Allegations; for Explanation, as many as one has at hand.

* We avoid all Ground or Places, which other Servants of God, with or without Right, do dispute with us: From the Maintenance of which, little Blessing would ensue.

Synods are extracted Assemblies of Labourers out of all the Congregations, where, to the end that all the Congregations may take notice of it, it is examined,

1. How we now stand with our Saviour?
2. How we are situated with respect to the States we dwell in, and our Neighbours?

3. What Alterations take place about Things or Persons?
The inward Worth of a Soul qualifies for no Office.

There is therefore no Inference to be drawn from several Offices to the Internal of him who bears them.

Eod. July. * *Paul's Rule* is our fundamental Rule in our Undertakings: Not to preach the Gospel where Christ is already known. Therefore the Division of Ground into ours, distinct from other Teachers, into common Ground, i. e. where both they

and

and we have a Share, and into *strange*, that is, such as is not at all properly to be taken care of by us, is a real one, although not quite without Exception, in case of a due Call. Yet no one belonging to us can make such an Exception, without first asking at the Synod.

Octob. We are to go with the Blood-Theology (of which *Ignatius* speaks so much) thro' all the World, and, on this great Pulpit of our Saviour's, to prove Self-Holiness a Fable; to declare Self-righteousness to be Treason before the Tribunal of God, and all the sensible Poor and Miserable to be blessed and saved at their humble Request; and herein shall we neither fear nor spare any thing.

The Difference between those *zealous Servants* of God, who, in *Germany*, by some were called Pietists, in *England* Methodists, in *France* Janfenists, in *Italy* and *Spain* Quietists, in the Romish Church in general often known by the Character of Preachers of Repentance and Ascetics, but in the Protestant Church generally thought Mystics, on the one Side, and our Oeconomy on the other, is this: The former strive either for an Alteration of the Behaviour, or of the Thoughts, or both; or for an Alteration in the religious Worship; or are for abolishing all the external Part: We preach nothing but the crucified Christ *for the Heart*; and think, that, when any one gets hold of *Him*, all that is idle vanishes away from such a Person, and all necessary Good comes, together with the living and abiding Impression of the loving and faithful Lamb of God, who was once a mortal Man in Reality.

We keep up the Institutions of the Apostles strictly and simply, as being the safest; at least we choose, that their Spirit should be perceptible in ours: But we interfere in no manner to controul the different established Forms in *Christendom*.

The highest Art of Moralizing consists, 1. In Glorifying of the Wounds of Jesus, which got us the Privilege to be holy before the Eyes of the holy God; and to sympathize with his spiritual Law, or the Mind of Christ. 2. In demonstrating, that there is nothing in this Life, which can either be important and dear to us, besides the precious Merit of Jesus, or extremely painful and formidable, when we are once possessed of that. That we are certain, he who redeemed us with his own Blood, can preserve us, according as he knows how, and will also do it.

Thro' the Blood of Jesus, the Souls must be brought to Repentance, that, in their Case, for so long a time, there has been no other Appearance, than as if it had been shed in vain for them. The Wages for him who has travelled, must be demanded, *Isa.* liii.

If one speaks ever so much of Heartiness, yet one Person cannot give it to another. One may, perhaps, stir up a Longing after it; but this might, in the End, make the Hearers quite melancholy. One must talk of that Lamb, which is God who appeared in the Flesh, and his Heartiness, and describe him from his Cradle to his present daily Manifestation of himself in the Hearts, and thus the Hearers become hearty, and do not know how they became so.

We have to do with Three Sorts of Souls. 1. Those who, thro' the Word of Christ's Sufferings, have flowed together in one Spirit with us: Of these there is a great Number, and those who content themselves with this, are to us an agreeable Prospect. 2. * Those who now long also to have the same Look and Form with us; and since the most are not at all, and the few others are only in part, able and permitted to bring this to a Possibility, therefore these Congregations are an Object which gives us much Trouble. The 3d Sort are those Houses of the Lord, which, *à priori*, have been built purely for Churches, and Schools of the Holy Ghost, and know no other Cause of their Foundation: These are that *substrata Materia*, which is quite to our Purpose, and the Object of the Service of all our Labourers.

1741. *March.* The Simplicity of our Theology must shew itself in this, that whoever will, out of the Bible, dispute any Position with us, must speak against Evidence clear as the Noon-day. Therefore we must be very careful in the Texts we allege.

June. * One should not only of one's own Accord take away no Sheep from pious Ministers, but even, when some offer themselves, carefully set before their Eyes all the

the Inconvenience and Inconsiderateness of their Enterprize, and also all the good and laudable Circumstances of the Oeconomy they have been under hitherto, and which, perhaps, they had never yet taken notice of.

July. We interpret the *Unction* properly only with regard to the Doctrine; that is, a Christian, an anointed Soul, is able to keep the Doctrine pure; so that one shall hear nothing from his Mouth but Truth. See *1 John ii.* in the Context. Probably *John's* Words do not relate to particular and practical Circumstances. It is that *knowing*, whereof the Lord Jesus speaks, *John vii. 17.*

The most antient Rite of casting Lots, reasonably fixed and rightly used, has this Benefit, that, if a Convocation should be degenerated to Fourteen Members of that known Character of *Proditor*, or at least *Traditor*, against One faithful Servant, those Fourteen would not yet be able to overthrow the Constitution; because, when this One finally appeals to that antient Way of Decision, by our Canons it cannot be refused him, and Providence gets the Reins to dispose finally of the Matter.

November. *Holiness* is to us not to be delivered as a Duty, but as an inestimable Privilege of a Christian, purchased to him by Christ's Blood, *2 Pet. i.*

If our Form also should again pass away, yet it is enough, that we have anointed *our Time.* The Lord's Design is, however, carried some Steps farther.

All small Sects seem, even in their First Times, to have taken in something, which must once prove destructive to them. One, the Article of absolute Reprobation; another, so much of the Exterior, and of Grimace; a Third and Fourth, the setting aside the Ordinances of Christ; a Fifth, the Prejudice against all that can be called traditional or external, good and bad; a Sixth, the overstrained Spirituality; a Seventh, the unseasonable Sublimating of the human mental Powers; Part of a late one, the Semi-pelagianism, and so on. Let us abide by the plain Sense, the *Augsburg* Confessors took from the Letter of the Scripture; so we shall remain in an Equilibrium on all Sides.

Simplicity must not be an Effect of Stupidity, and degenerate into Rudeness. It is an humble and serene Turn of Mind, which always takes the Things so as they are, and does not like to draw a Consequence, unless it presents itself necessarily.

When a Brother loses his Gift, he shall also, for a time, be excused from the Office which was given him in Consequence of it. The Gift restored to him, obliges him to further Service.

* Great Care should be taken not to strengthen such Preachers in their Scruples, who have a Living, and think to keep it. Livings are Vassalages of the Civil or Spiritual Magistrate. A discontented Minister is a murmuring Liege-Subject; and it is meddling in a Crime tending to disturb public Peace, when one rashly concerns himself with the Scruples of Pastors.

To an Elder belong:

1. A simple Heart. 2. An anointed Behaviour. 3. A general good Credit. 4. An Inclination to Stillness. 5. More Conversation with the Saviour than Men. 6. A merciful Heart. 7. A respectable Presence. 8. And, before all things, what, amidst these, must never be wanting, the shame-faced Blushing of a formerly pardoned Sinner.

Our indelible Character is, 1. To keep to the Word of the Sufferings of Jesus. 2. Always to kindle up afresh the first Love, before it be extinguished. 3. To remain little and mean. 4. And to judge nothing that is without our Sphere.

Since the learned World is very sophistical, and especially some Schools, one must, in alleging his Proofs, look narrowly what comes before or after the Text, or lies near it, which might furnish such People with a Sophism; also, whether the Demonstration we draw thence, is grounded on free and undeniable Words, or on such as can be weakened from another Quarter.

Altho' the Understanding of a Soldier of Christ may be superior to all human Cunning, yet his Heart must not be any more given to Suspicions or Surmises, than that of a cheerful Suckling or Babe, as Jesus says, *Matt. xi.* and *David* and *Paul.*

The Directories for public Worship are a great Benefit in the Religions. If a Man, in his Performance, is obliged to be always contriving about the ceremonial Part, he cannot have full Presence of Mind in the chief Affair.

The more ashamed of Sin-having, the less liable to Sin-doing; the poorer one sets out, the richer he returns.

* Where our Brethren cannot *attend* their good Foundations, they must not build. To Souls that are stirred up, we preach the Gospel.

* Settled Societies are to be instructed by Writing, and Word of Mouth, unto a faithful and wise Walking; and then, where one has any Access, recommended to the Magistrate, and Pastors of their Abiding-place, in general.

* The Reason why Deferters from other Oeconomies seldom prosper with us is, what our Saviour says; *No one presently desireth new Wine* (except out of Wantonness); *for the old is milder*.

Our Church must insist upon this her Privilege, that neither Time, nor Circumstances, nor Persons, nor any thing else, can alter her Plans; much less her Confidence, but only the Saviour's Will.

* As the present Endeavours of our Congregations have coincided with an Epoch as schismatical as any, and besides have suffered much hard Treatment from Part of the Clergy; hence we have got, for a time, a Spot of Prejudice, which we must be continually rubbing out, till the Idea which some among us have entertained concerning the usual Ecclesiastical Circumstances, quite wears away. Other discerning People might easier allow themselves in such a thing, than we can, in the Situation of Heart wherein we find ourselves.

Since there still are *Sanballats* and *Tobias's*, therefore *Nehemiabs* are also still useful in the Congregations; but they must not extend their worldly Skill farther than to avoid being imposed upon by artful Deceivers.

Among our Labourers there must be no Strife about Incroachments; and the Heart of one must leap for Joy, when the other appears more forward than he.

Disputing, when one wants Reasons, out of a mere Spirit of Contention, is an Abomination to the Saviour.

The Preaching of the Gospel is the only ordinary Opportunity of *casting Seed* abroad. What one gets by Conversations is to be reckoned to the Harvesting; because what one will then find, must have lain there before.

The Congregations should not depart a Step from the Holy Ghost's Method towards the natural People, which our Saviour himself describes.

The legal Method effects Terrors which do not go far enough, and Tastes of Grace which are not to be depended upon.

The Doctrine of *Jesus's* Wounds and Merits does not by far make such rapid Progress, but lasting.

When a Servant of the Lord is puffed up, and acts in a vain-glorious Spirit, it is a Misfortune for all that comes under his Hands.

1742. *Jan.* The Communion of Saints is manifold;

First, The Congregation of God in the Spirit throughout the whole World, which is his Body, even the Fulness of him who filleth all in all; the Strength of which is innumerable, and her Members may be found in Places where one would never have looked for them.

In the *next place* are all those Souls, who, by reason of the same principal Conceptions, are wont to use the same Expressions, so far as is absolutely necessary for the Conversion and Saving of Souls. This *Paul* calls standing in one Soul, striving together for the Spirit of the Gospel. But they are not therefore obliged to stand under one and the same exterior Oeconomy, since in the Difference of Oeconomies there is a hidden Wisdom of God: And whereas (when the so called Sects are nothing else but Divisions of the great Multitude, which cannot be inspected, into small Companies, which can be inspected) it is in itself not so bad, to have one's own Pale; every one should therefore help the other to improve and preserve his; and no one is at Liberty to withdraw himself from the others, when they want his Aid; not even under the Pretext of adhering to *Christ* alone; since the Apostle calls even that a pernicious Sect, which, in this Sense, appeals to *Christ*, 1 Cor. i. 12.

Of the *third* Kind are those little Flocks, who, through the Opportunity of the Place, and other good Reasons, unite themselves in an exterior Body so closely together, that their Labourers are at the same time requested, and at hand, to watch over the Souls committed to them, as those that must give an Account: These are by the Saviour, *Matt. v. 14.* called *visible*, and by the Holy Ghost frequently an exterior *Body*, where one who is reckoned a Member, can do nothing without the other; and this is clearly demonstrated from the Nature of the human Body, *1 Cor. xii. 14.* Now when one of these little Churches abides on the same Foundation as the other does, namely on *Jesus Christ*, and afterwards each is faithfully taken care of, and built unto a spiritual House, then is their Multiplicity only a Beauty.

To every orderly Institution there is an Honour and Respect due: Since all regularly settled Constitutions are either appointed, or protected, or at least borne with, by God; even so far, that a very *Babel* can never be set aside by other Societies, unless he himself breaks it with the Stone without Hands, or confounds its Language: Therefore our Communities are not only not commissioned to storm Constitutions already settled, or even in a secret and subtle Manner to undermine them; but they ought to have in their Mind a kind of Veneration for every Society that has made a Regulation of its own Matter; and where the Lord has granted so far a Continuance, that Doors could be fixed to the House, there it becomes them to use great Deference.

In *Adam* all have died; in *Christ* all can and must be made alive, whatever gets a spiritual Life; and whosoever hears the Voice of *Christ* or his Father by the Holy Ghost, he lives. Every Man has a Right to that Benefit by the Death of *Jesus*: and *Christ* has, by one Offering, perfected for ever all that are sanctified: Notwithstanding this, every one remains dead in Sins, whom *Christ* does not quicken; each must be begotten again: But *when*, properly, in the Space of this present Time? And *how*? This the Lord knows; we have the less Need to trouble ourselves about it, as it is not our Office to make Souls alive, but to speak Words of Life to those Souls who are raised from the Dead through the Spirit of *Christ*. So long as one is not made alive, he is still under the Judgment of Condemnation to eternal Death; and though it is not manifest to him, yet also his natural Conscience is not unapprehensive of it: So soon as a Soul is awakened, rarely she begins by being sensible of her Happiness, so as it might be; but, on the contrary, it is observed, that she perceives and acknowledges herself as condemned; but as soon as she applies to *him*, who justifies the Ungodly, and believes that *he* has died for her Sin also (which no-body can believe, but through the Holy Ghost), immediately that Soul is received to Grace, absolved from Sin, divorced from the Law thereof, and has that Privilege or Right, not to sin more, but to be holy, and in a short time is acquainted with that Privilege. As soon as one obtains Grace, he may boldly lay aside Sin; and if the Heart renounce it for ever, and is and remains unalterably averse to it, and of one Mind with the Saviour in Opposition to it; the Saviour accordingly takes us under his Protection, against the Devil, the World, and Sin. So we go on in Sanctification every Day; and the Holy Ghost makes us continually more intire, more complete, more practised, firm, experienced, unproveable, and beautiful, even to Eternity; and all this for our dear Saviour's Sake, and out of Regard for him (because He is our Flesh and Blood; and no one ever yet hated his own Flesh, but nourisheth and cherisheth it, *Eph. v. 29.*) We carry our Treasure till to the Grave in an earthen Vessel, wherein none can keep it quite undamaged, but the Lord alone; but as long as we remain poor and lowly, we are sure, until his Day, that he will faithfully do it.

As to the Exercise or Demonstration of Faith in Power; this is a Rule with all of us:

That each sinful Man who has obtained Grace, and is made fit for Holiness, whatever he does in Word or Deed, do all in the Name of the Lord *Jesus*: And, that *Satan* may not be able to corrupt his Senses, his Heart and Mind must be preserved thro' the Peace of the Lord our God. But if we are desirous to make all our Actions a Thanksgiving to the Father through *Jesus*, then every one must not only let alone

all Works of the Flesh, but also all *that*, which in *him* would not proceed of Faith, if he did it. This is the deep grounded Mind of us all, in Doctrine and Walking.

* One is to use Caution in contradicting even the erroneous Teachers; sometimes there is some Truth mixed with their Sayings; and, when we admit that, then the Person who vented the Error, perhaps acquiesces, without desiring more. The great Uproars which may be caused in Matters of Faith by fiery Men, should wisely, and in time, be prevented by a meek and plain Conduct; and thus, frequently, out of a dangerous Outcry, something useful and edifying might come forth.

In looking over a Discourse, all sharp and pointed Expressions especially, and all such in general as affect any one personally, should be struck out.

There is a great Misunderstanding among Souls, out of personal Fears, or Affection: He who is afraid of a Person, is suspicious, even amidst the best Appearance and Expressions: And he who loves, easily finds Excuses even for a bad Appearance, or unsuitable Expression.

There is only *One End* (this we all grant); and divers Methods, Manners, or Schemes: Each Method, according to human Incapacity, has an Eye only to One, Two, or Three Sides of the Matter, and cannot make all good; and is even sensible of this. Therefore one Man has Patience with another, and copies from him whatever he can with Judgment and Pertinency: But a divine *fundamental Truth* is a Touch-stone and *Shibboleth*, whereby *Christ's* People, and the Children of *Belial*, must be manifested, when they speak their Mind out, just as it is.

* We are seriously of Opinion, that certain Truths and Ordinances, though of a heavenly Origin, if they come into Decay, must not be set up again, without a solid Appearance of a renewed divine Call, and an intire Understanding of Times and Circumstances.

* As accursed as one is, who does the Work of the Lord negligently, so unblest however is an unwise Servant, who, without sufficient Preparation, is over-hasty with the Lord's Work: For, when that comes which shall come, all will spontaneously make itself; and then, a little old Piece of Paper since the remotest Times, on which a private Testimony has been preserved, will have its Blessing, Use, and Honour; and a Book neatly contrived, and perhaps in the first Beginning relished here and there, which, by its untimely Zeal, came out Twenty Years too soon, not only will have no thorough Entertainment with any sober Mind (notwithstanding in this time it did puzzle Consciences), but will soon become waste Paper.

March. The infallible Sign, whereby a true *Child* of God knows himself to be such, is, That he knows he comes directly into the Arms of his Creator, when he departs this World; and, this notwithstanding, always blushes at his own Unworthiness, like the Thief upon the Cross. But the infallible Mark of a wise *Servant* of God is, when he every-where, to the best of his Understanding and Power, endeavours to convince all clearly, even the most pious and refined People, that they are still in themselves nothing better than that Malefactor; and that, notwithstanding all their Unblameableness, they can stand only for that Word's sake, which *Jesus* hath spoken; and that *he* hath brought Grace to them. Therefore also they remain capable of committing all Misdemeanors, as soon as they trust in themselves, as soon as that unhappy thing, *αὐτός ἐγώ. I myself* (Rom. vii.) appears; but as long as they hold fast by *Christ*, and make as little Account of their own Right any more, as that Malefactor, so long the Accuser of the Brethren, amidst all their Misery, has no Advantage against them.

We, being constrained thereto by our Heart and Office, testify to every one, who desires to be a Servant of *Christ*, and to whose Heart the Merit of the Wounds of *Jesus* is not the dearest Thought, Expression, and Handle, to perform all by, that he is no Child of God.

In like manner we testify to every Teacher, who still values himself upon something, and who cannot listen to every Child of God, with a Desire of being taught (which Desire is an infallible Token of a poor Sinner, who is sensible of having received all by Grace), that he as yet has no Beginning of spiritual Experience.

June. The Doctrine of the Grace-Election of the First-born out of all the People, and of the Disciples of the Lamb, and of the sure Smart's-Reward for his Torments in Body and Soul, is a most precious divine Truth.

In the present graceless Times it is quite as necessary to speak in Paradoxes, and to express the divine Truths in a Manner that cannot be imitated by any, who are not genuinely acquainted with the Mystery of the Blood-and-Wounds-Theology, as it is necessary to make a Mark to one's Name, which another cannot forge; or perhaps to write a Hand, which an impertinent Person will find too troublesome to read. For since the most precious Truths are soon after mimicked by the Evil One, on purpose that they also may evaporate, as the former have done; this in Sound hazardous, bold and sharp Language, from which untire People imagine to themselves a great deal of Danger, is a Preservative against this Design of *Satan*.

Sept. Since the Way of subtle Demonstration was invented by *Satan* for that very End, that those who pursue it much to and fro, even in Matters relating to the Soul and Salvation, may at last bring their Demonstration to that Issue, that they themselves do no more believe: And since, in the Course of Debates, the Truth is subject to be mingled with so many different Passions and By-Circumstances, that at last the Contention is no more *de eo quod erat demonstrandum*, but about all the heterogeneous and accidental Particulars, which have sprung up out of the Disputation: Therefore the *Brethren* should not demonstrate, either in spiritual or natural Matters, except in the last Case before the Magistrate; but first take measure for raising a fiducial Feeling of the Lamb of God; and, when that succeeds, allege that *quod est ipse* out of his Book.

1743. The same Kind of Idea, which lies in the Words Apostleship, &c. lies also in the Word *Sinner'ship*. It is as much as *Peccaminositas*, the remaining sinnerly. But, in the *German*, it implies something more yet; namely, the Impression whereby a Man all his Life-time feels a kind of Apprehension for himself: Because one is sinful in one's Essence, we remain Sinners in Time and Eternity. The Activity of Sin ceases with Time, but the Potentiality of Sinning ceases not eternally; only we are in the Arms of a Bridegroom, who will never suffer it more to happen, that his Bride should sin. Therefore there is in us an everlasting Reliance on the Saviour.

The *Righteousness of Christ*, as the Light, and *our Sinner'ship*, as the Shade, compose an intire Piece, a beautiful Picture: This is expressed in those Words of one of our Hymns, *How low the Hero bows before the King!* Heroes, Princes, and Lords, often make a great Figure; but when their King comes in, dressed in an ordinary Coat, he is however Sovereign, and they are Ministers, whose Motto is, *I serve*, ICH DIEN.

1744. Discourses without Spirit, and apostolical Grace, and moreover without Solidity, are a mere Prating, and to be ascribed to the Negligence and Perfunctoriness of the Labourers.

To Discourses in a Congregation-Meeting are required,

1. A sacred Awe all over the Assembly.
2. That one is warm himself over the Subject.
3. That he, as it were, sweats out the Warmth which he feels.

When it is not thus, it is better to have *Anagnosæ*, in order to read over a Sermon, a Letter, or a Dissertation.

Because pious People have observed in those Teachers, who first of all wrote about *Sinner'ship*, or Sinnerliness (*German*, *Sunder'schaft*), a pretty loose Life; therefore they think, that this is connected with *Sinnerliness*; whereas Sinnerliness is as well a Preservative as a Remedy against the committing of Sin; from which otherwise *Solomon's* Wisdom could not deliver him: For there is a boundless Strength lying in Poverty of Spirit.

Each Soul, if it be attentive, can itself get, out of God's Word, so much Insight as its Needs call for: Therefore no human Leading of Souls is of absolute Necessity.

1745. A Hierarchical State in the Church was perhaps never absolutely necessary. *Paul* laboured Fourteen Years, without the Hierarchy at *Jerusalem*. Now although

although we find the old known Form useful and necessary amongst us, yet we believe nevertheless, that the Saviour sets up also Servants and Witnesses without it.

The right Church-Discipline is an invisible Transaction of the Holy Ghost in the Heart: The rest, which is called by that Name, has not much Reality. *Order* and *Discipline* are different. *Order* is established for the preventing of bad Actions; but the Intention of *Discipline* is to be, the promoting of Good, and the punishing of Evil. *Order* pertains to Congregation-Labourers, *Discipline* to the Civil Magistrate, or, at most, to a Church-Judicature; and has no direct Connexion with the *Cura animarum*.

1746. To be *cheerful* and *joyful* are Two different Things. *Joyful* belongs to Faith, and *cheerful* to Love: Inverted, it is good for nothing. To go joyful to the Scaffold, and cheerfully to be a Sinner, do rightly answer one another. As it is in our Hymns, *Cheerfully allow, we Sinners are, and little know. Thank God! that I his Sinner am, &c. Thank God! for Adam's Loss, &c.* But to Levity, Light-mindedness, Laziness, fanatical Nonsense, and such-like Things, *Kyrie eleison Lord, have Mercy!* is what appertains.

1747. *May*. In all that we do, we are constantly to keep in our Eye that great Aim, to obtain at last a Stillness and Hiddenness, under a Name which no Man knows, saving he that receiveth it (*Rev. ii. 17.*); and to count no Pains too much, in order to come continually nearer to this Mark.

In our threefold Collections of daily Texts, which we treat upon Year after Year, and which already consist of *Four thousand* Scripture-Texts, lies an ample System of the whole Bible; and so it is insensibly digested in *succum & sanguinem*.

* In the general Truths, all Children of God harmonize with us; but special Conclusions they may be ignorant of: In which respect therefore *we* absolutely ought to accommodate ourselves to *them*.

* A Brother of that sort of Persuasion, which has prevailed among zealous Men for about an Age past, or, as hitherto they have been used to be characterized by others, a Pietist or Methodist of the best Kind, *eyes his own Misery, makes it his constant Object, and is, by more or fewer serene Glimpses or Looks into the Wounds and Merits of Jesus, comforted as much as is convenient for him.* A living Member of our Congregation, a Pilgrim, or, as the vulgar Name is, a *Brother of the Unity*, has, at an happy Hour, got Sight of that *Lamb, who takes away the Sin of the World, makes Him his Object Day and Night, and is, by more or fewer wholesome Looks into his natural Misery and Corruption, sufficiently humbled.*

If now both Parties laboured in Concert towards Souls of the respective Dispositions, this would be the best Means of preventing, that neither the Methodical Way should decline into a Kind of Hypocrisy, nor the Brethrens Way into a Frankness, which might give Offence.

Octob. When one will perform Service for the Government, and his native Land, it must be done with that Idea, even to spend himself (if Need be) thereupon; that one think, Therefore am I a Subject, and engaged, that I might do all possible Service to my Countrymen. He, whose Scheme is for Gain thereby, does not think in our Way.

Novemb. * Those People, who are dissatisfied with their Religions for the simple Formality's sake, are like *Naaman*, and cannot believe, that small and ordinary Things could perform great Matters, so as they do: You may find, for Instance, all Knowledge necessary to Salvation in *Luther's* little Catechism, which certainly, next to the Bible, is one of the soundest human Productions. But who will suspect a Treatise of one Sheet of Paper to contain such a prodigious Substance?

Self-conceit, or Presumption, is a spiritual Leprosy, the most infamous Sin which can be named. The Ambition and Jealousy stirred up in young Children is the most dangerous Seed to such Tares, and easily makes them young *Lucifers*: Whence it appears, how much depends on a wise and evangelical Education of Children.

For the Education of Children, it is not necessary there should be just such Nurseries as ours, which ought to be only Schools of the Prophets, for the particular

Geniuses of chosen and promising Instruments. In our fixed Congregations, it must still come to that, that each Citizen-Parent should educate his own Children, and do as other Christian People do. Our Nurseries for the Congregation-Children in general, are tacit Confessions of our great Imperfection in this Particular.

The Bible is and remains our Rule *circa removenda*, against which, and against the Spirit whereof, no one must dare to plead for any thing.

Decemb. The hardest Heart of a baptized Person is always, in effect, like a soft and dissolveable Stone, *Gutta cavat lapidem*, the smallest Drop makes Way into it: But the Heart of an unbaptized Person is a Flint; and the Breaking and Softening of it a special Work of God, above human Power.

The first Ideas of the supreme Magistrates are always conformable to his Mind, whose Representatives they are; only they are sometimes diverted by the secondary Ideas which their Subalterns suggest; yet never quite: And this is that which the Children of God, in their Confidence towards the Magistrate, cheerfully build upon.

1748. *May.* The Tropus's have not been taken up in order to facilitate our Way thro', but they have been introduced for the sake of the right dividing of the Word of Truth; likewise for the preserving the unconfused Preaching of the Gospel in all Protestant Countries, and for spiritual *Afflums* for our Posterity, even if they be not like us. If the making our Way thro' was our Point; if we would only be a flourishing People for our own Part, and not be profitable also to others; then we need only, blundly, and without more Consideration, maintain and urge the Rights of the *Moravian* Church; so it would be effected at once. And indeed in general, whoever insists upon his Point, and says, I think and believe differently; I must also have another Form; he will easily be indulged therein, according to the Principles of religious Liberty, which at present obtain. Only we would gladly let the Leaven be still communicating itself farther among the Meal, and for this End use the Way of the Tropus's, according to the very Truth of the Thing, altho' it be ever so tedious and difficult, and draws upon us all the Controversies with the different Divines of our own evangelical Confession.

The Ground of the rest of the Enmity against us lies in the Corruption of Man. Pious People had rather be subject to the Saviour out of Necessity, than become, as it were, Free-men of his Kingdom. Now, when they observe in us a strange Kind of cheerful Recluses or Anchorettes, who renounce the Glories and Pleasures of the World with Joy, then they think, "Those intolerable People! They behave as if it did cost one no Self-denial, as if one must even beg it as a Favour to be poor and despised; as if all Glories and Satisfaction of the World were not worth speaking of, &c." This is a dangerous Situation, where none can bring us thro', but the Saviour.

The most innocent Idea of Reprobation probably had its Rise originally from a Desire to avoid *Pelagianism*, and did infer no more than Predestination; and was only kept up afterwards out of Respect for the Authors, even after Predestination and Reprobation had become separate Doctrines, the latter being carefully avoided in some eminent Confessions, as in the XXXIX Articles of the Church of *England*.

Concerning Predestination, we believe, that it shews itself in such sovereign Acts of our Saviour, where he many times *snatches* some one *de facto* out of Destruction, like a Brand out of the Fire; so that such a Man hardly knows himself what happens to him, or how he enjoys it. Now, this takes place commonly in Men of the worst Composition and Sort, who, without such an heroical Method, were not to be brought to Rights. And, as many such now fly into our Congregations, one may very well say in this respect, that such a Congregation might be looked upon as the Dregs of the World, and only through Grace is, what she always is, the Marrow of the World. But this does not imply, that the rest of Mankind could not also be saved without such an extraordinary Course. Certainly a Multitude will be saved, which no Man can number. The Difference is only this: The *former* our Saviour intreats to taste Salvation at all times; the *latter*, in time of Distress, beseech the Saviour to *save them*; and neither can reject the other's Title. But he who never does beseech or petition,

omits

omits it for no other Reason, but either because he is quite dead or senseless, or because he has harboured too great an Opinion of himself, and thought himself in a good Condition enough already; wherefore also the Saviour overlooked him too. On the last Day, there will, perhaps, *ceteris paribus* (for we are not able to determine fully any such almost hidden thing *à priori*), many yet be saved, who, in this World, had only been no malignant Spirits with regard to their Creator and Saviour Jesus Christ, and his Brethren (*Matt. xxv.*), but had wished well to them, and their Affair. The Character of a malignant Spirit in this Kind is, when one takes a Pleasure in resisting, or doing an Ill-turn to, our Saviour, his Church, the least of his Brethren, or, as the Phrase is, to all that which is *good*. Others, even Persecutors themselves, commonly sin as Slaves of Sin, and Captives of Satan at his Will. But it is only of the satanical Spirits, or malicious Hearts, it is said; "According to the Lusts of your Father ye will do, &c."

June. The Winding-up of all, the Result of our whole Preaching, and of all our Undertakings, is, according to *1 Tim. i. 5.* a Love unfeigned (*1 Cor. xiii.*) that is, that People become tenderly enamoured with the Object of our Doctrine, Jesus Christ, and have such Intimacy and Confidence towards Him, that, with all their Misery and Defects, they can step directly before Him; and, when he has kissed, absolved, and blessed them, can afterwards, out of Love to their Beloved, in their Vocation, serve all their Fellow-Men as faithfully and sincerely, as if they did it all to our Lord Jesus Christ himself.

He, who has reached *this* Mark, may and ought to remain in his Constitution wherein God has placed him, according to a deep Knowledge of all his Circumstances of Body and Soul, and their manifold Modifications.

It is, on all Accounts, necessary to fix the Doctrine to an human *Compendium*: And here the *Augsburg* Confession is indisputably the best for us, since the Apostles Times, among all such Productions. What is not found therein, are only Problems, or *Disciplinalia*: And then, as to the Method which is to be used, there the First Synod of *Bern*, published in the Year 1532. is incomparable.

The not indifferently admitting Strangers does not proceed from Secrecy, but from Equity, to spare them (what might chiefly be hurtful to themselves) various Ideas about Matters, which they do not comprehend, or else relish without a Foundation in their Heart: Therefore did our Saviour absolutely send back, or put by, so many People.

Nov. The Congregation of Christ in general hath as yet no House of her own, that is worthy of her; but is still looking for an House. The Bridegroom is still invisible; therefore must the Bride not covet more Convenience, but abide hid with Christ in God, and never appear otherwise than as the Angels, namely, under a borrowed Body, under the Form and Scheme at one time of one, at another time of another, of the then best evangelic Religions.

The Tropus's have no Reference at all to the Heart: There is no Difference in Christ Jesus; there is one Faith, one Saviour, one Merit, one Life and Happiness. The Difference consists only in that Manner of communicating Ideas, wherein a Person has been brought up.

In the Doctrine of the Lord's Supper, we are very far from teaching Transubstantiation; altho' we believe and experience the most intimate Participation of that once tormented Body, after a Way similar to the first Imparting at the time of Institution, when He took the Bread into his Hands, which were quite moist with Agony-sweat, at a Point of Time when those terrible Pains of Death did seize upon and alter him, which caused the whole Mass of Blood to boil in his Veins, and Him to sweat, shudder, and tremble all over his Body; so that there might be a real Kneading-together of his Body into the Bread. But this is all spoken concerning the Mode or Manner; and about the Manner it is always better to speak *remotivè*, in order to avoid erroneous Thoughts, than *positivè*, in order to explain one's true Sensation.

In general we refrain from searching absolutely into the Mystery, and its intrinsic Relation; and consider it only in the Application, and as we have the Benefit of it.

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To read in the Bible is a Blessing and Happiness; but it should properly be done in the Congregation by *Anagnostæ*, or Readers; and then to such Meetings would the Apostle's Words be right applicable: *Let the Word of God dwell richly among you in all Wisdom.*

We have no System of our own making, and will have none; but will be all, from time to time, taught of God, and extremely pleased, when we find a Rule to be serviceable to that Intent of our Creator and Saviour, in old Transactions of the Forefathers, being averse to luxuriant Novelty.

1749. *January.* The *Bretbrens Churches*. and any *Apostolate* thence proceeding, are Two quite distinct Things. The former is a Corporation by itself (as the Phrase is in *England*), and is likewise the Inn of all those Children of God, who cannot otherwise subsist and come thro' the World. She has, for Ages, suffered enough, and should now, by rights, have Rest; yet here that Part of *Apostolate* *, which the Saviour has, for these last Twenty Years, called some of her Labourers to, has, alas! brought many Sufferings upon her.

May. The People who pick up and pervert our practical Phrases, incur a terrible Guilt thereby: For, so long as all these Matters are read, as they were written in our Language, unconverted People look at it, indeed, along with the rest; but, by the wise Dispensation of the faithful Preserver of Men, have no Eyes; they hear it, but have no Ears for it, or, as they conjecturally understand it, they, perhaps, even admire it. But, when it is turned for them into *their* Language, that they can see it with *their* Eyes, and hear it with *their* Ears, and express it with *their* Tongues, then all is over. *Ἀνάγνω*, Offence must come; but those will be in the Fault, who utter to them the spiritual Things, which must be spiritually judged, after an earthly, human, or devilish Manner: For, so soon as the natural People think they understand it, then the Light-minded among them ridicule it; the more Thoughtful are stirred up, and reproached in their Conscience; and the Forward and Hasty are tempted to follow after, or to mimic, a certain Holiness, whereof they have no Conception, whereto also they have no Call or Election; for they do not know, that their Body is the Temple of the Holy Ghost, since indeed He is not in them, but they are yet their own Masters. But, thro' such a forced Knowledge, and (which is the Consequence of it) uncautious Spreading abroad, or also malicious and designing Sophistication of the Mysteries of the inward Kingdom of God, People become, with Murmuring and Enmity, sensible of their own Unfitness, Insufficiency, and Inability, must confess it with Shame and Pain, come, perhaps, even into untimely and unnecessary heavy Convictions of Conscience: But the End of it is, that they turn Revilers.

May 1. Whereas the Uniformity in Public Worship is neither of an absolute Necessity with regard to those *Bretbren's Churches*, which, though united in one Spirit and Soul with the Whole, nevertheless are to be viewed as several different Bodies, on account of the Difference of their Language and Education, and even that distant providential Situation among so many Christian and Heathen Nations; nor was that same Uniformity, by the antient Maxims of our own Constitution, and the truly good Advice of Dr. *Luther*, calculated for ever, even in respect to the *Bretbren's* Convocation-house, and their General Synods themselves:

It would be therefore not to so much Purpose, to make a circumstantial Shew of the Form, which in the Year 1749 is observed in our Churches here and there, as to give an exact Introduction into the unalterable and everlasting Reason of every Part of our Liturgy. *In which latter we will now begin to give serious Persons in other Christian Protestant Churches, as much Satisfaction as lies in our Power; there having been hitherto weighty Obstacles to the laying open such Matters.*

R A T I O N A L E

O F T H E

B R E T H R E N S L I T U R G I E S.

ALTHO' it would be no difficult Task to prove, that sacred Rites are in themselves of a great Consequence for promoting true Devotion, and not only to shew, by an hundred Instances, that when, out of a profound Abhorrence of an Heathenish Superstition, and *Jewish* Pomp, or that unbecoming Ostentation which mimick'd both (when the Militant Church upon Earth became a Dictator to all Nations, and wore the Imperial Crown upon the same), in Opposition thereto, the Divine Worship was by some Christians of the latter Times stripped of all its outward Decency; a Reformation of that Kind produced always, first, a noted Negligence of the Liturgy, and, in course of time, the intire Loss of Godliness itself:

But also, to prove most plainly, that the human Mind must be kept in a kind of outward Decorum, principally when many are united in One Body, or congregated in One Place, in order to attend Matters of great Moment, which they are equally intitled to; otherwise they would shortly drop the Reason of their uniting, and know as little of the Business as the most accidental Mob:

Nevertheless, we need not make any farther Enquiry into the intrinsic Matter, because it is more natural to Christians to derive all their Customs and Practices, together with the convincing Reasons thereof, solely out of the Fountain of all Christian Divinity, the primitive Records of the only heavenly Revelation.

We are sensible, that it is very difficult to fix the Nature of the Sacramental Transactions of our Saviour, and to determine which of those Acts are to be followed by us, and which of them were only peculiar Acts done by Him.

There are many notable Deeds of His, performed with a great deal of Mystery; the Continuance of several of which is not only not to be proved, but, in regard of some few, not so much as suspected.

Some others we observe to have been practis'd in the first Ages, but with different Ceremonies.

It is notorious, that the first *Ordination* of a Christian Clergy was performed by a Breathing upon them (*Vide Johan. xx.*); the Second by conveying the Hand of the Candidate, not present at the first Chapter, into the Side of the High Priest; the Third by Word of Mouth; the Fourth by Prayer and Presentation; and the following by Imposition of Hands.

Baptism (which is a Sacrament instituted by the Saviour, received in his own Person, but never administred by Him) had several varying Instances, and also Circumstances accompanying this Mystery, which are to be guess'd at in the *Bible*.

1st, The Descent of the Holy Ghost in a bodily Form.

2dly, The Communication of the same in the very Act of the Fire-Baptism, to be observed in the shining Countenance of the Candidate, as on the Day of *Pentecost*; which seems to be the only visible Instance we have of the same, tho' we may seemingly suspect more of the first Baptisms to have been of the like Kind.

3dly, When the Apostles administered Baptism to such, who had already received the Holy Ghost.

4thly, When the Apostle *Paul* ordains to baptize in the *Name of the Lord*; which he in other Places intimates to be a mysterious Dipping into the Death of Jesus.

5thly, The Baptism over the Tombs of the Martyrs; Part of whom had themselves no Opportunity for any other than the Bloody Baptism. And,

6thly, The still-used Manner in *Christianity*, of baptizing in the Name of the Father, the Son, and the Holy Ghost, taken from the Form of the Commission given to the Apostles.

The Celebration of the *Eucharist* is, without doubt, recorded in very different manners.

When the Saviour Himself celebrated it the first time, literally He gave it under one, and bequeathed the other Species, to his Apostles, to be enjoyed immediately after the shedding of his Blood.

Supposing the other Apostles, when they relate the Celebrating of the Sacrament, mention nothing but Breaking of Bread: Yet when *St. Paul*, that Apostle of ours, delivers his Mind about that Blessed Mystery (arisen, as he tells us, from the Lord's own Revelation), he lays it down in that way, which is now followed in all Protestant Churches.

The Washing of the Feet, which in the following Times has been transformed into a mere Act of Humility (the Idea of which is however not to be rejected, tho' it be certainly but accessory), we find to have been so much neglected in the very first Ages, that the performing of it was apparently left to the Widows, so early as in the Times of *St. Paul*.

The Reason why such a Cessation could happen, will be very problematical to every one, who considers with a calm Mind, that the Saviour performed this Act, in order to wipe away the Frailties of such Persons as were already justified.

The Power of absolving the Brethren having been kept hitherto in Trust; however solid might be the Reasons, why the Manner of conveying this Benefit, which has been used and instituted by our Saviour, was let alone; nevertheless, nobody should wonder, if Part of the Evangelical Church retain the original Rite at the Absolution of Brethren.

The supposing, that the Gifts of the Spirit, called in the ancient Times *χαρίσματα*, (the natural Sense of which seems to be altered, by styling them all, Miraculous Powers) were become extremely rare, if not lost, gave an Opportunity to scratch the Rites belonging to them out of the common Agenda.

Altho' a Christian Congregation could not subscribe in Conscience to such a cancelling of all the *Charismata*; nevertheless Wonders not being the Means prescribed by the Holy Ghost to convince the *Greeks*, and their Posterity, and therefore Silence being in our Times the best Repository of such Privileges; a Form relating to these Parts of Christian Church-Deeds will be of the less Use: While also the acting Spirit and Power, which Constraint would lessen, is sufficiently cleared from Suspicion of Disorder and Fanaticism by that plain Character given of it by the Apostle, That *spiritual Gifts are always subordinated to Prophecy*.

Matters standing thus — Never wiser Canons could possibly be contrived, than that excellent one, *quod Differentia Jejunii non faciat Differentiam Fidei*: A Principle, which not only the renowned *Augsburg* Confession establishes firmly (in consequence of which Foundation the celebrated *Luther* builds the first Liturgy of his whole Reformation, in the *Preface* thereto); but, notwithstanding its Nicety and Precision in *Methodismo*, the very *Saxon Formula Concordiæ* adopts in the following plain Terms:

Nulla Ecclesia propter Ceremoniarum Dissimilitudinem (quarum aliae pro ratione Libertatis Christianae pauciores, aliae plures observant) alteram condemnabit, si modò in Doctrinâ et in omnibus illius partibus, atque in legitimo Sacramentorum Usu concordēs fuerint. Vetus enim et memorabile Dictum est: Dissonantia Jejunii non dissolvit Consonantiam Fidei. Form. Concord. Art. X. et in ejusdem declaratione ibidem, et alibi saepe.

In pursuance of which, our Churches in general are extremely cautious in controuling other Christians Liturgies; moreover ready to conform at any rate; if there are not weighty Reasons to suspect, that such or such a Form was originally designed in order to mislead People, and to spread Errors with fine Words. As for Instance: Some old Forms of Prayer used every-where unsuspected, would certainly not be suffered among us, as deviating too much from the Object of Adoration common to Mankind in general, and insensibly removing the common Sense which all Human Creatures ought to have with regard to their common Father, Creator, and Redeemer, in one and the same Person (who, moreover, is the necessary Passage into any particular Knowledge of the Mysteries in the Deity); or at least, complimenting the Religious Commonwealth with a supposed Over-balance of living Members of Christ: The Untruth of which Supposition, is generally more acknowledged, than a convenient Remedy sought for.

Notwithstanding this common Spirit of Insensibility, there have always been Churches more zealously confessing the Imperfection, and inquiring for some Rectification.

It would perhaps seem incredible to Persons not fully acquainted with the inward Principles of Dr. *Luther*, how far this Reformer, in his Time, pressed Matters in this respect.

Let us consider the following Apology of his, in the very Words of the fore-mentioned Preface to the First Edition of his *German Agenda* or Liturgy (*Luth. Op. Tom. iii. Alt. fol. 467. Tom. iii. Jen. f. 257. Tom. vii. Witt. f. 399.*) “Here is as yet, says he, no ordered or fixed Constitution, wherein one can govern Christians according to the Gospel; but only a Form of public Exhortation, or Incentive to Faith and to Christianity.” — And further, concerning the true Nature of an Evangelical Assembly: “Whenever there shall be such an one, it must not be carried on in such a Mob of all Sorts; but those, who desire in earnest to be Christians, and with Word and Deed profess the Gospel, must give in their Names, and meet perhaps alone in a House, for Prayer, for Reading, to baptize, to receive the Sacrament, and perform other Christian Acts. In this kind of Order, one could know those who did not demean themselves as becometh Christians, and correct, reform, cast out, or lay them under Censure, *Matt. xviii.* Here there would be no need to be prolix and tedious, but one could use a short pretty Way with the Sacraments, making all harmonize with the Word, Prayer, and Thanksgiving; for one ought not to cast the Sacrament so among People promiscuously— Thus we should again arrive to a Christian Assembly, who at present are almost pure Heathens under the Name of Christians. In short, if one had but the People and Persons, who in earnest desired to be Christians, the Order and Manner could soon be adjusted; but I neither can, nor am willing as yet to appoint or set up such a Congregation or Assembly; for I have not as yet People and Persons for it, nor do I see many endeavour to become fit. In the mean while I will go no further, than to bear Testimony, that *there are Two Ways, as before-mentioned*; and will help to promote in public among the People even such a kind of Divine Worship as is here prepared [meaning his Book of the *German Liturgy*] for the training up of the Youth, and for the calling and exhorting of others unto Faith, together with Preaching; until fit Subjects, whose Intention is sincerely towards the Gospel, present themselves, claiming that [Christian Order].”

No doubt, all the exceeding Praises of our Discipline uttered by *Camerarius*, *Bucer*, and other numberless Divines of the *Lutheran* Persuasion (for there hardly will be found two or three Instances of a Difference among them on that Head), flowed from a Misunderstanding of this very Passage of their Patriarch. The Sum of which Mistake of theirs is for ever recorded in that famous Preface of the late Dr. *Buddens* to

Commenii

Commenii Ratio Disciplinæ et Ordinis FF. Bob. printed at the Orphan-house in Halle, in the following Words: *Faxit Deus, ut præclarissimo Bohemorum Fratrum exemplo excitati seriò de vitâ moribusque emendandis cogitent, utque qui eò pervenerunt, deque aliorum salute solliciti sunt, hîc inveniant, quæ cum fructu ad DISCIPLINAM ECCLESIAE POSTLIMINIO REVOCANDAM usurpent.*

We cannot but think, that those Divines hit much better the Mind of Luther, who, instead of reforming National, Provincial, or even Parochial Worship (contrived, for the most part, with a great deal of Wisdom, considering the Whole, condescending to human Frailty, avoiding Libertinism, preventing the Plays of Imagination, and directed apparently by Providence itself; which latter is clear from hence, because the very Heart of Worship profits always by simplifying, and diminishes by refining of Forms); sanctify the Religion they profess; exemplify the same; and, avoiding a World of Occasions for Hypocrisy, lessen rather than multiply the Cases, wherein, if Benefit is not received, Hurt is inevitable.

The Divines of this latter Opinion, in pursuance of the Example of our truly religious Master and Lord Jesus Christ, distinguish between the *Ecclesia*, and the *Ecclesiola*. As the former, in all Europe, keeps Pace with the Civil Government, it certainly answers to the Worship of the Temple in our Saviour's Time; and the latter, to the Family-Order of our Saviour; the Continuation of which, in the whole Circumference of the dispersed Church upon Earth, seems to be supposed in consequence of the following Promises of our Saviour, implying Commands, *Matt.* xviii. 19, 20. xxviii. 20. and primitive Instances in Fact agreeable to the foregoing Theory, viz. *John* xx. 19, 26. *Acts* i. 4, 13. ii. 1. and principally *Verse* 46, 47.

It will be convenient to subjoin here a notable Passage of that very great Man Dr. Spener, at that Time First Divine of Saxony, but afterwards of the Brandenburg Dominions. This Divine, in his *Consilia Theologica*, Part iii. p. 120. speaks as follows to the present Purpose:

" We that are Preachers of the Gospel, when sincerely in earnest in the Ministry
 " of the Word of God, must, each in his Place, and also with the Advice and Assistance of other his pious Acquaintance and Friends of the same Mind as himself,
 " endeavour to bring together, amongst the great Body of our several Churches, certain
 " little Societies, as it were Families, ECCLESIOLE, that is, such Persons as have a
 " sincere Zeal to serve their God only. — And if, by the Blessing of Heaven, it
 " should be so far advanced in some Congregations, that the most part of their
 " Members began to resemble the first Apostolical Societies, they would thereby become such Lights, as would greatly enlighten the thick Darkness of the others.
 " And then one could sooner hope, when this Matter shall have been tried in several
 " single Parishes or Congregations, and, thro' the Grace of God, the Blessing and
 " Benefit arising therefrom shall have shewn itself, that then some Great Ones of the
 " World, who are not Ill-wishers to the Kingdom of Christ, might be inclined to
 " authorize such Practices in general: And should the God of Mercy still intend to
 " send a faithful Instrument of his (as he formerly used the dear Luther against the
 " great Popedom) to mend the present corrupt State of things, for which we ought
 " to give him our humble Thanks; even then our Labour also, which we each of
 " us in his Place had done in Simplicity, will not be lost, or have been in vain, it
 " having been as a Preparation for the other."

In fact, when the present Advocate of the Hierarchy of the *Unitas Fratrum* endeavoured to keep a considerable Part of the *Moravian* Refugees (converted by *Lutheran* Divines in these late Times, and not only ignorant of the antient Brethrens Form, but not very fit for it) in Union with the parochial Church at *Bertelsdorf*, allowing to them a private Use of the most material Points of the inward Discipline; the Divines of the *Wirtemberg* Church, far from taxing it as irregular, approved of these Regulations by an ample and beautiful *Consilium Theologicum*, the Conclusion of which is to be seen p. 22, 23. of this *Collection*, together with the great Applause of the old Bishop *Jablonsky* recorded p. 7. *Conf. etiam pag.* 14, 19, 21, 24.

Indeed,

Indeed, as the Glory * of the Church's Candlesticks commonly ebbs and flows ; which, in itself, far from degrading the Worth of the good Souls dwelling in dusky Abodes, renders them the more estimable † in the Eyes of Heaven ; the real Peril of Souls, which may be feared from such Circumstances, residing only in the Self-deceit, false Shame, and ensuing hypocritical Means in order to appear what a Body so situated never is, nor should pretend to be : One of the most important Foundations of our Liturgy, is, to keep standing Two Sorts of *Agenda's* ; one to be used when the greatest, and the other when the smallest, Part of our Church seem to be a true Representation of the wise Virgins.

As a public Declaration of the one and the other would be of little Benefit, because Mankind, when in a bad Condition, are not likely to be persuaded of it ; the Sincerity of the Watchmen must be depended upon, to give a due Notice of the Increase or Decrease of the *Schechinah* in their respective Congregations (*Ecclesiæ*), to the yearly Synod, to whom it belongs to make Dispositions accordingly.

It is according to the propounded Ideas, that we are careful in observing the best of Decorums we are able to contrive, in the following Pieces of the Divine Sanctuary ; in order to hallow,

The performing those Blessed Ordinances, which our Saviour has bequeathed us by his Last Will :

The Contracting and Keeping the Matrimonial State in its different Branches .

The Getting and Educating of Children :

The carefully upholding, cheerfully ministering to, and confidently leaving, this mortal Body :

The entertaining that mutual Correspondence, encouraging hearty Love and Confidence, and refreshing the Memory of the (amidst all the temporary Distinctions) unalterably remaining Equality of Human Beings, among our Brethren :

The procuring to both those sacred Orders of the Legislature and the Liturgy, that becoming Awe their heavenly Institution deserves.

I. As to the *First Point*, viz. The *Ordinances* ; and particularly our Practice in regard to *Baptism* and the *Holy Eucharist*, as Sacraments universally acknowledged throughout all *Christianity* ; which are also the only ones known by that Character in the Common Prayer of our Hierarchy :

All the different Ceremonies used in our Churches in respect of the *First*, join in this Aim, namely, the deepest Impression of the Washing from our natural Impurity with a Covenant-Water certainly impregnated with the Blood of Christ ; and the Cloathing with the mystical Garment of Jesus Christ, in a manner as real as inexpressible.

As to the *Second*, in order to remove the least Idea of an ordinary Repast, we subjoin always *Agape's* to the Communion ; but leaving it to the Convenience of our respective Churches, whether they keep them before or after.

We are used (in some Chapels) to prostrate ourselves, in Awe of His tremendous Majesty, who deals so kindly with his poor Creatures ; but, in order to avoid Misrepresentations, we have referred it to a critical Moment proper for Thanksgiving.

And inasmuch as the partaking of the Corpse of our Saviour implies a Mortification of the sinful Body, and, on the other hand, the Covenant in the Blood promises a Vivification of the spiritual one : We allow a reasonable Distance between these Two awful Transactions, which is filled up with proper Psalmody.

II. As to the *Second Point*, viz. the Contracting and Keeping the *Matrimonial State* in its different Branches :

It is notorious, that the Holy Scripture places the married State in a *threefold* Light.

It speaks of a legal Compact between Two natural Subjects, which is said to be stated in Heaven ; thus far, that in case One of the Two becomes a new-born one,

* Rev. ii.

† Rev. iii.

and the other either still remains an Infidel, or turns such, the first is obliged to keep Faith with the latter, till either Death dissolves the Contract, or the Pagan freely proposes to the other a Separation; which the Christian is advised by the Scripture to suffer.

It declares farther, that in case there is no Occasion for one or the other to part; their Fellowship becomes a sacred *Tborus*; and the better one is not only in the Right to remain in a hopeful and quiet Expectation of the Conversion of its Consort; but is in the mean time intitled to sanctify that awful Transaction of procreating a Third of their own Species, and to transfer the Privilege of a Christian Parent to the Identical of its Fruit.

Thirdly, the Scripture mentions an holy Communion between Two, who are allowed to be holy in Body and Spirit: Which is represented as a lively Image of the eternal Marriage, an *Epitome* of the Communion of Christ and his Church; yea, an *Interim* keeping and preserving of a heavenly Bride for the Day of her true Nuptials.

As to the external Part of this Matter, we care not much to meddle with Spousals; and as it seems to us extremely proper to give the human Insufficiency as much Time to consider, as possibly may be had, our Ministers take no notice at all of Spousals; which, in our Church-Stile, are reckoned to be merely Proposals, till the Priestly Confirmation: And Law-suits *in causâ sponsalitorum* (tho' universally in Use in all the Northern and Eastern Protestant Churches) being not heard of among us, in case such-like thing once should happen, our sacerdotal Solemnizing would certainly be withheld.

The only Duty of our Clergy, in respect of Marriage, is, to preach the Honour and Holiness of this blessed State plainly and roundly, and yet with a Retrospect towards the different State of human Beings; to give their private Advice accordingly; and to confirm that Christian Knot in the most decent manner.

The Customs of the *Moravian* Brethren, in order to make as well the Beginning and Carrying on, as every essential Circumstance of the married State among them, answer its true Ends; tho' pretty much peculiar to them, and intirely foreign to the Incumbency of a Minister; when nevertheless examined by the Synod, were very much approved of, and found excellent. But they are scarce any where applicable, out of their narrowest Bounds and Dwelling-places; where Minds and Bodies being from their first Existence calculated and preserved agreeably to the original Ideas of the Creator, Miscarriages in this Point, tho' never punished, and merely pitied, rarely happen: They have besides somewhat extraordinary, if not odd, at their first occurring; altho' the more weighed and brought to the Touchstone, the more they raise Admiration and Respect, and that deservedly.

We shall give a short Account of these Brethren's original Ideas upon that Head, taken out of a sort of *Apology* they gave about the Year 1745. when some of their private Hymns were taxed, and published by their Adversaries, purposely in order to set them in a false Light, and revive the old Stories of the *Picards* and *Fratricelli* in the Minds of the common People; of the very Impossibility of which, that excellent Critic *Monf. de Beausobre* at *Berlin*, in a particular Treatise upon the Matter, had intirely convinced all his reasonable and learned Readers.

“ There are private Hymns among us concerning the Married State, which speak
“ as explicitly as the holy Scripture does; which hitherto, except in medicinal and
“ casuistical Writings, has not been very common; and also by Strangers no notice
“ has been taken of it in our Hymns for many Years, till it became convenient for
“ our Adversaries, out of an evil Intention, to seek out and publish such Phrases.

“ The holy Marriage-State is to us a real Religion; and, in respect of its Anti-
“ type, which is ever present to the Mind, and yet never quite penetrable, a holy
“ Mystery, μέγα μυστήριον, *Sacramentum magnum*. We therefore are not ashamed
“ to make mention of it in Company with the most sacred Matters, and follow that
“ old Bible-Maxim: Thro' the venerable Ideas of the Person and Birth of their
“ eternal Husband, and of His and His Mother's sanctified Members, to preserve
“ not only our dear Brethren and Sisters, who themselves live in the holy Marriage-
“ Rule, but even our young Men and Virgins, with a respectful (tho' in the Case of
“ these

“ these last, distant and incurious) Regard for the Marriage-Liturgy, in that Purity,
 “ ἀγνεία, certainly not natural to, but purchased and bestowed on them by the
 “ Blood of Jesus.

“ The Members concerned in Marriage are to us honourable and important. The
 “ Members of the single Brethren and Sisters are a sealed-up Sanctuary, as is best
 “ known to *Him*, who looks into our most secret ταμεία (for dark Corners our
 “ Houses do not admit of). We believe gladly, and in earnest, that the Creator of
 “ all Beings carried a Male Member upon his Body; and, thro’ his own abiding
 “ in the Womb of his highly-favoured Mother, for ever sanctified the Female
 “ Member.

“ There are indeed many Passages, wherein a View to Matrimonial Affairs is of-
 “ ficiously imputed to us, and which yet have nothing at all to do therewith: But
 “ we counsel our Brethren and Sisters to make so much the more careful and blessed
 “ Use of those Places, where they see these Matters purposely treated of.

“ For we make no Secret of this blessed Point; but hold forth chaste Matters
 “ under usual and express Words: and not (as is the common Practice) abominable
 “ Ideas under equivocal Words, where so called Christians may find the intended
 “ Handle for their Levity.

“ Many a one among us is struck with Horror at such Abuses in *Christendom*,
 “ so that he could almost say, *It is enough, take home my Soul, O Lord!* if he did not
 “ see so many Thousands growing up, who shall comfort us concerning our Toil;
 “ and are a Pledge, that God is still gracious to the Earth, and that it is not yet
 “ abandoned to the Children of *Canaan’s* and *Ishmael’s* Stamp, *Gen. ix. 21.*

“ These will demonstrate it in their Persons and Children: And the World has
 “ great Need of such a new Race, being in Danger otherwise of getting at last
 “ whole Nations, who shall be pitiable Spectacles and Monuments of the Sins and
 “ Abominations of their Ancestors.

“ None, who have read *Lucian’s* Pleasantries about the Apostle *Paul*; who
 “ know how the *Rabbins* treat the Person and Circumstances of our Saviour himself;
 “ and who are acquainted with the Glosses made by *Porphyry*, and other such, upon
 “ the most sacred Actions of the Christians, and even the most venerable Texts of
 “ the holy Scripture; will be much startled by all the Mockery of the present *Cynics*
 “ at our Scriptural Marriage-Regulation.

“ Had the Moralists reached the Mark a little better with their Law-preaching,
 “ the Physicians and Surgeons would have had less Work; and perhaps others would
 “ have followed their Method: But, since they have preached to others, and them-
 “ selves been deficient, there is nothing left for us to do, but to continue acting ac-
 “ cording to our happy, and by so many Years confirmed, Experience; yea, more
 “ and more to make Trial, how far we can come with and by the Gospel, and by
 “ the inculcating of Chastity ἐν προσώπῳ Ἰησοῦ Χριστοῦ, thro’ the holy Person of
 “ Jesus, who was made like unto another Man, and was found in Fashion as a Man.

“ This indeed can help no one, who does not believe in Him. But it is an infallible
 “ and approved Remedy for all who do believe.

“ *Luther*, in his Time, did make Complaints much like ours; as, for Instance,
 “ on *Gen. xxxviii.* he comments thus: *We must almost now make a special Preface*
 “ *and Excuse before every Chapter; for People are so tender, that they cannot bear*
 “ *to speak or hear how Man is born; and yet in that Point have acted too abomin-*
 “ *ably to be repeated. It is true, this is a pretty coarse Chapter. Yet it stands how-*
 “ *ever in the holy Scripture, and the Holy Ghost has written it, who hath as clean a*
 “ *Mouth and Pen as we: So that I do not know what further to say, than this: If*
 “ *any one has a purer Mouth and Ears than He, he may let it alone; but if He was*
 “ *not shy or ashamed to write it, we have no Reason to be ashamed to read and*
 “ *hear it.*

“ *Would to God, Men would observe Modesty and Shame, where they ought to*
 “ *observe it, and avoid Immodesty where they ought! But, alas! all is turned into*
 “ *Show. Where, on necessary Occasions, one ought to speak of it, there one is de-*
 “ *murely*

“purely silent; but in his Deeds is so much the worse. The Holy Ghost knows well what he has created; and therefore he also speaks of his Creature as the thing really is. Twist and turn it ever so much, yet it is true, we were formed to beget and bear Fruit: For this End He has given us Members, Veins, Humours, Blood, and Flesh. We may make of it what we will, we must still remain Male and Female, and let Nature abide according to its Structure. Now here Men are so chaste and modest, they will hear nothing about it; but what things do they transact at other times? This is the worldly Wisdom, which perverts all Divine Order.

“Again, on Gen. xxxix. The Holy Ghost takes Pleasure in his Creature and Workmanship.—He adorns and honours it, and delights to look at it, and praise it.

“Item, on Gen. xix. All this proceeds from those Circumstances, which the Jewish Rabbins (or, as I could call them, Asses) do not consider; but judge and interpret the Scripture only out of their own filthy Thoughts and Passions: And those, who are of such a Mind, ought, instead of the Bible, to read Ovid, Martial, and such-like shameful and impudent Poets.

“Which weighty Passages we will conclude with the following Words of his, on Gen. xxviii. Diligently should the Marriage State be treated of in the Congregation, because it is necessary and honourable: For, according to the Doctrine of the Gospel, and of Faith, which properly is the right Doctrine for the Church, the Married State particularly should be honoured and praised; and that even for this Reason, because the World and the Flesh do not understand what the Married State is, nor how highly it ought to be accounted of.—Therefore in that Christian Doctrine, which we, according to the Tenor of the Gospel, and of Faith, do teach, the Marriage State is the first and principal Branch; for it is the Beginning and Spring of all human Life; and the Devil strives as much to mix his base Alloy with this State, as with the Church itself.”

The Moravian Brethren end their Apology with these Words:

“If we however, for the future, should be more sparing upon this Topic, let it not be imputed to any Decrease of Openheartedness in us, but to a necessary adapting ourselves to the present bad Times, wherein many even good Minds do not seem receptible of such Ingenuity; since the Abominations of Men, who make a Mock at the Counsel of the Poor, are not despised by them as they deserve, they being not able to stand with their Hearts alone against such loose People’s Sophistries, but requiring to be furnished with Arguments.”

Thus far of Marriage.

III. The next Article is, the Getting and Educating of Children.

The Getting of Children is, tho’ naturally not intitled to Holiness, and spotted also with the universal Uncleaness of human Nature; nevertheless, considering the Origin, and the still remaining End of the human Formation by the very Hands of the Creator, a most serious and awful Transaction. The very Instinct, which teaches the human Mind this great Verity, became by Mischance the Occasion of that idle Fornication, or *vaga libido*; because the indisputable Claim which the propagating of the human Species, as well as the Instrument whom one was to consider as his regular Partner therein, had to Honesty, kept the Thoughts of that very Act at too vast a Distance from that Wildness, Eagerness, and lawless Ease, which accompanies inordinate Lust.

It is for this Reason, that (tho’ our Brotherhood observe a great deal of Caution in submitting individual Marriages to Rule and Church-Order); nevertheless, in general, they set the Married State, and the Begetting of Children, in an awful Prospect before any body, more especially before all those who worship the Name of Christ.

The natural Rights, which Parents claim over their Issue, have been in all Ages almost universally acknowledged: And thus far, even those Rights of the Magistracy were not only of a much later Date, but in the Beginning owed their very Institution to a borrowed Idea from that first Family-Government, and still retain the same, in

Opposition

Opposition to Tyranny and Usurpation; which also first derive themselves from successful Attempts of traitorous Servants in Families.

It appears from these Premises, that the Church's meddling with Family-Children proceeds upon a very precarious Foundation. And therefore all Admittance, which Religion itself (as far as to its Exterior, yet without being opposed to the Interior) may get with such Children, who yet make a Part of the Family of their Parents; is not pretended to in our Churches any sooner, than according to the same Bounds, within which the first Parents of each Republic, and consequently of each Sire belonging thereto, the Consent of the then living Family-Heads being supposed, did limit that absolute and almost mechanical Family-Power.

For that very Reason also, not only in all the Dwelling-places belonging to us, the Manner of governing Children is calculated according to the common Concert between the Pastors and the Families: but in all those Abodes of our Brethren, where they live together with other People as One Family, the Children of which are afterwards supported by the whole Community; we become intrusted even with Part of the Fatherly Incumbrance, in order to acquaint the Children with their Creator and Redeemer, and to familiarize their Inclinations with plain Honesty, general Love of Mankind, true Modesty, and ingenuous Well-doing, without directly teaching, or either praising or correcting them.

Seminaries for foreign Children, tho', in Compliance with the Importunity of many a Parent beyond our Bounds, hitherto tolerated, and very much flourishing; regularly are not approved of, much less encouraged, by our Constitution.

As a forced keeping them in Religiosity is of the most dangerous Consequence for Childrens Minds, so far, as even to obstruct their Conversion when riper in Years; we are not forward in upbraiding Children with regard to any particular Persuasion, or consequent Duty, in a religious way, if in the least accidental, and (after the most universal manner of thinking) possibly separable from the very main Point of the *Bible*: Which Book, being acknowledged for a Divine Revelation a thousand Miles round, is certainly preferable to unfixed, and severally contradicted, Rules of Natural Light; which now are as much removed from true Simplicity, and, by learned Speculations, as much subtilized and corrupted, as the most embroiled System in the Scripturary Way.

We cannot forbear concluding with some Observations about the daily happy Practices of our Churches.

In our own Settlements, the Parents, being deeply penetrated with the Consequence of getting and educating Children, prefer the Thoughts concerning it to all others, not excepting those necessary for maintaining their very Oeconomy. They manage all Offices and Performances belonging to this Duty with the best of their Faculties and Capacity, no-ways different even from what is called the Decency of religious Worship.

As the endowing their Children with those good Manners, which immediately derive from the Heart, is not theirs, but the Holy Ghost's Province; the keeping their Eyes, Ears, and Thoughts, from the least Influence to the opposite Way, is the continual Concern of the Parents, not to be dispensed with at any Rate.

As the Parents are very careful on their Side, so the Children accept of it chearfully; and, by that means, they are, regularly, exposed to none but that sort of Danger, which their own Frailty, or rather natural Sinfulness, may occasion.

Now as they are very uneasy upon observing any such-like things, and naturally inclined to lay open all their Thoughts and Experiences; that very Misery procures the Parents, and their Associates, the fairest Occasion to acquaint them with the happy Remedies the Mystery of the Gospel affords the human Weakness and Wretchedness; which was the thing that made *them* study the Scripture, far from an idle Curiosity, out of a mere Eagerness after their speedy Recovery for the present, and Safety for the future.

The Specific they are presented with, is the *Saviour* of Mankind in Person, after the most exact Resemblance to be found of Him in his holy Records called *The Bible*.

The utmost Pitch of a tender Familiarity, together with an awful Deference towards that amiable Object, being the common End the Parents and their Children aim at; Faith, Love, Heavenly-mindedness, and civil Honesty, are not interrupted by the growing up of the latter; but heightened by degrees, till either they are recalled early to the Presence of their Creator, or themselves appointed to serve his Will for some time upon Earth in their Turn.

IV. The *Fourth* Point, viz. The carefully upholding, chearfully ministring to, and confidently leaving, *this mortal Body*; — is naturally to be joined with the foregoing Considerations.

Two sorts of Philosophers, tho' very different in the Consequences they drew from it, conspired very much in one and the same Speculation about that external Structure, which human Minds are lodged in for a time.

The one blushed and murmured at every natural Function, tho' full of Honour and Usefulness; the other extravagated so far, as to make a public Shew of almost all, altho' the most humbling of human Necessities, confounding thereby the Dignity of the worthiest with the Wretchedness of the vilest: But both were acted by the same Principle, looking upon the human Shape to be only the nicest one in the Animal Kind.

This Mistake, which some honest Persons of the highest Rank were entangled with, to the Loss of their very Life, is wisely avoided, by distinguishing the Acts only relative to the, from the *νέκρωσις* or *μαρasmus* of the Body inseparable, Weakness; and those, which minister in their different Branches, to the permanent Part of our Being.

The different Rules the Creator Himself established within the Bounds of the Theocracy; as, for Instance, ordering a severe hiding of the Monthly, and an open shewing of the Virgin Blood, *Lev. xv. 19, &c. Deut. xxii. 15.* and the very way of Speaking used by the *Scripture* conformable to these Rules (the natural Necessities, and unnatural Misuses, of the Body, being hid under Metaphors; and, on the contrary, the material, instrumental, and even actual Part of the Propagation not only named as fully, freely, and roundly, as the most sacred things, but compared in every one of its Branches to the greatest Mysteries of Religion), set this Matter in its full Light.

Faith in the Gospel would tell us as well our Privilege, as Duty, in that respect, if even the Way was not so well paved already by the fore-mentioned Passages. The *Σῶμα* and the *Κοιλία* are very plainly distinguished from each other, *1 Cor. vi. 13.* when considered with a View to the blood-bought Cleanness and Worthiness of our mortal *Body*.

But, all those Considerations apart; It would be to Christians an unnatural, shameful, and foolish Ingratitude towards the *Deity manifested in the Flesh*, if an Argument borrowed from any other Quarter should prevail with them, preferably to that, which the Saviour's lying in a *Female Womb*, and Himself bearing a *Man's Appearance*, furnish, in order to make us cherish, honour, and countenance, even the smallest integral Part of the human Body, as long as the Holy Ghost intrusts the human Mind with the keeping thereof, during its State of Humiliation, till to the Moment when Himself eases us of this Incumbency, in order to make the glorifying of it his own Care.

It is natural, that Minds prepossessed in this way, far from abusing their Body, will rather keep it (be it spoken with Modesty!) in Holiness, yea Worship.

On the other hand, as a Discharge from Sick-waiting, let it be as edifying an Exercise as it will, is however always welcome; so also will Dissolution certainly be, to every Person who is somewhat advanced in the Commerce of the invisible *πολίτευμα**, the real Home-port of such human Souls, who by Faith had already that Sight of the Saviour's waiting for them, which the first Martyr had by real Vision.

* *Phil. iii. 20.*

It is through that very Sensation, that nothing is more pleasant to our Children and Youths, than to be called home. To that Question in the little *Latin Catechism* of our Seminary,

*Quid si ante cursum istum,
Discedendum sit ad Christum?*

They answer very heartily and chearfully,

*Deum! hoc si impetrarem,
O quàm diem hanc bearem!
Acti labores jucundi*

And,

Præstat rudem coronari, &c.

(We allege such-like Passages, only on account of the intended Information of the Public, concerning the Coherence of our Doing with our Thinking; tho', otherwise, the Boasting, or idle Prating, of these Particularities, should be severely reprehended; the Ridiculousness, together with the dangerous Effects thereof, being too well known to us.)

Tho' the Maturity of Age asswages the Eagerness in that respect, because the more we are acquainted with the Reasons of our possibly tarrying here, the more we content ourselves with the Disposition Providence thinks fit to make about its Duration; nobody however is wronged by a speedier Dismission: And, notwithstanding the most conforming Genius of our People, One Singularity still obtains in full every where among us; which is, the absolute Disuse of Mourning.

The Interrment of a Christian's Body is, in a plain Sense, a chearfuller Performance among us, than the first presenting of it to its Relations, when newly born.

Tho' it would not be of a great Moment to us, what our wisest Creator should determine about our mortal Bones; as, nevertheless, the Resurrection of the Saviour with his intire Body is expressly alleged in the Scripture as the Fore-runner of ours, Himself being the First-born from the Dead: It is for His sake, that we rejoice very much in this glorious Destiny of our Corpse; and, in order to shew in public our most explicit Faith in that Matter, and the Credit his Promises have with us, the Burying-places become pleasant Gardens to our Citizens; and the Visit we pay to the yearly-deposited Bones of our Fellow-Members, in the very Morning of *Easter*, is a simple Act in Consequence thereof.

We proceed now to that most weighty Object of our Consideration, *viz.*

V. The entertaining that mutual Correspondence, encouraging hearty Love and Confidence, and refreshing the Memory of the (amidst all the temporary Distinctions) unalterably remaining *Equality* of human Beings, among our Brethren.

There are many Occasions, where we found our Way levelled beforehand, so far, that we need but to follow the trodden Road: And it is only to the Narrowness of our Bounds, and the Fewness of those in our Fellowship (which we neither despise otherwise, nor are in Care to enlarge), that we owe Mens marvelling at some of our Manners and Customs; which, being as it were buried under the Number, Frequency, and Perfunctoriness, of those Deeds in their own Constitution, appear to them under the Shape of Novelty, when seen among us, and performed with a great deal of Seriousness.

The monthly Change of certain Offices, which imply some Dignity; and whereby great ones become sometimes subordinated to little ones, and the Rich is judged by the Poor; the casting of Lots in certain Cases; and the Obligation some Communities of ours lie under (without any *Communio bonorum* besides, or public Treasury), *præstandi facta commilitonum*, even so far as to discharge the Debts of any one, and satisfy for Damages occasioned by them; are Customs not so absolutely unknown to other Constitutions, tho', we willingly own, not always so punctually stood to, as hitherto within our Limits.

Nevertheless,

Nevertheless, there are some Particularities in that respect to be found among us, which, tho' very conformable to the Apostolic Way, and not much criticized by our Neighbours, undoubtedly are singular in regard to the Public.

Tho' we are far from judging by the Exterior, and our Brethren and Sisters, if happening to be at some Court, or in some Public Office, do not make the least Scruple to conform to the very Modes (tho' with so much Mediocrity, as always becomes Christians); yet it is true in Fact, that the least Servant in our Families is, ordinarily, as honourably cloathed as his Master, the Poor as the Rich, and that principally among the Sex. It is impossible in our Churches to distinguish a Person, who, in other Places, would be ranked with Beggars (this last sort itself of Mankind being unknown among us), from a Lady of the first Rank. And tho' we have no Laws at all about it, nevertheless a Person presuming to distinguish him or herself in that way, tho' certainly not censured, would however be looked at in a grotesque Light.

It would not be amiss, if the *Agape's* still in Use among us were referred to this Article * :

Together with the appointing to the Functions of Deacons and Deaconesses, Sick-Waiters, Orphan-Fathers and Mothers, and other Offices of all Degrees, which, besides their being not at all lucrative, but rather expensive, are also not honorary, but effective, and not to be executed by Deputies; such Persons, whose Dexterity and Leisure corresponds therewith, whatever Honour or Ease their outward Circumstances otherwise intitled them to; and their willingly accepting, and most faithfully performing the same.

Scarcely may be found One Dilemma of troublesome, and therefore commonly despised or neglected Duties, that could be to the Assistance of Mankind, which has not been in good earnest gone thro' by our present Directors themselves, in order to procure the common Good, and to render each Branch of their Care, in its several Circumstances, right Handles, Mistakes, Uses or Abuses, Benefits or Dangers, familiar to them by Experience.

But, most of all, our hearty Desire to make the Fellow-Members of our Church rejoice in a real, and, as it were, equilibril Parity, appears in the Deference we pay reciprocally to one another's Way of Thinking.

The extreme Unanimity of Thoughts, and the very Uniformity in the Expression, (which, at the uniting of three or four of the stoutest Protestant Systems, were otherwise much to be wondered at) is a true Consequence of the aforesaid Generosity; reasonable Thoughts being so welcome, and the Opinion of a Fellow-Brother, when in the least grounded, so much honoured by us, that One negative Vote suspends almost always any Resolution: Which, on the other hand, renders any obstinate Opposition, without Foundation, so ridiculous, that scarce any would be forward to use it; and Schism in general is among us more pitied than resented; and the returning back to Duty considered by both Sides merely as a Welcome home from *Bedlam*.

VI. The *Sixth* Point was, the procuring to *both those sacred Orders* of the *Legislature* and the *Liturgy*, that becoming Awe their heavenly Institution deserves.

Let us begin with the Civil Government.

As soon as the Magistrate concurs to promote Christian Religion, either in Fellowship with it, or in Compliance with that heavenly Rule of Liberty of Conscience; the Leaders of our Constitution are at a Loss about any Necessity of the commonly so called *Church-Discipline*; provided only the Liberty of Conscience remain also reciprocal between each Pastor, and his Flock, individually.

Church-Discipline, in the primitive Age, appears to us as a mere Expedient occasioned by the urgent Necessities of the Times, and in order to counterwork the artful Contrivances of the then professed Enemies of Christianity, to give their Extortions, and tyrannical Practices against the Christians, the Appearance of a legal Punishment. There may be still, in some Places, Occasion for such-like Measures; but, in general, Ministers of the Gospel ought to use their utmost Endeavours for establishing, in the

very

* Luke xiv. 12.

very first Beginning of any Settlement of theirs, a mutual Good-will and Credit between the Civil and Ecclesiastical Province in Society.

As the simplest Ideas are always those, which we borrow from the Family-State; therefore the nearer we reduce the Commonwealth to the Idea of Children of One Family, of which the Magistrates represent the fatherly Elder-Brother, and the Ministers of the Gospel the Servants, the closer we shall keep to the first Regulations of our Saviour and his Apostles. So far is certain, when our Saviour reserves the Name of *Father* for his *Sire*, and in particular deprives his *Disciples* of the Character of *Master*, at the same time he vouchsafes to confer on the *Magistrates* the Dignity of *Patrons*.

We are fully persuaded, that any Ecclesiastical Constitution of Christians, not being previously approved of by the Legislative Power, are, in Compliance with our Saviour's primitive Way of Acting, to depart; and to count it a Favour, when such a Removal is attended with Signs of Indulgence, and as much Connivance as the Nature of their Circumstances requires.

Agreeable to the fore-mentioned Idea, we always, previous to any Settlement, are used to offer to the Magistracy a plain Exposition of all the inward and outward Circumstances of our People. Our Practice in this respect, *viz.* To proceed in our *Settlements* with great *Deference*, and consulting of the *Magistrate*, we will here shew, by a Chain of Instances from the very old Times till now.

But, first of all, we will shew the nearest Occasion of this our *Eastern Church's* becoming such an Orphan-Body from her Apostles the *Greeks*, as others of the *East*, and perhaps some *Western* too.

" * Anno 1450. there was held at *Prague* an Assembly of the States, and a Synod of the Clergy: And here, by the Primate's Advice, and with the common Consent of States and Clergy, an Appeal was made to the *Greek Church*, and Deputies sent with Letters to *Constantinople*. The *Greeks* heard from the Messengers the Heads of Doctrine, and rejoiced at the mutual Agreement.—In the mean while, Anno 1453. *Constantinople* was taken by the *Turks*; and Two of the dispersed *Greek Divines* coming to *Prague*, were kindly received by the Primate, and, after several Conferences concerning Religion, permitted to perform Divine Service in our Churches. But it appearing by this Occasion, that the Purity of Faith was among them also equally clouded with Superstitions, our good Zealots were more inflamed in their Spirit, seeing what to avoid, but not having any whom to follow. They afresh apply to the aforesaid Primate, and beseech him, for the Glory of God, not to forsake them when Salvation was so much in Danger. But he—advised them to retire to some Place, where they might dwell securely, and serve God with a pure Conscience.

" He accordingly obtained for them from the Regency in *Bobemia* the Territory of *Lititz*;—whither, presently, Numbers of Citizens of *Prague*, and Batchelors and Masters of the University, betook themselves; and others from other Places, common People and Nobility, Learned and Unlearned, flocked together, applying themselves to the reading of the Scripture, Prayer, and Works of Piety."

This introductory Point being dispatched, we go on with the Narrative of the special Transactions between the Magistracy and our Clergy.

" † *George Podiebrad* was succeeded by *Wladislaus* a *Polander*, a very mild Prince; under whom Matters would have been very quiet, if he had not been pushed on by the Adversaries, who yet, for a long time, could effect nothing. For altho', in the very Second Year of his Reign, Anno 1472. HE PERMITTED EDICTS TO BE PREPARED for the banishing of the Brethren; yet, upon receiving their Apology, and Supplication, that he would let them remain in their native Country, as faithful and quiet Subjects, who aimed at nothing but to please God and their King, and all Mankind for their Good, HE RECALLED THE EDICTS.—

" The Brethren, being assembled in Synod, consulted what was now to be done. And that they might, in the mean time, clear their Conscience from the Guilt of

* Ex *Commenii Historica Narratione* ref. *Jo. Fr. Budd. Theol. Jenensi.*

† *Ibid.*

“ Schism, at least in the Sight of God, and point out to their Posterity somewhat of
 “ a sure Way, they made this Canon: That if God should raise up more godly
 “ Teachers and Reformers of the Church in any Place, they would then join them-
 “ selves to them, &c. Done 1486.—

“ When George Margrave of Brandenburg, Tutor to Lewis King of Bobemia,
 “ desired, from the Baron de Krajek, a fuller Account of the Brethrens Institutions;
 “ they wrote, Anno 1532. a Book intituled *Apologia Doctrinae et Rituum*, &c. which
 “ Dr. Luther, adorning it with an elegant Preface, caused to be printed at Wittem-
 “ berg in 1533. and again in 1538.—

“ Part of those that were dispersed in 1548. both Pastors and People, came into
 “ PRUSSIA, and were favourably received there by Duke ALBERT, the Towns of
 “ Gnizin, Dubraun, Soldavia, Gardia, being assigned them to dwell in: Con-
 “ cerning whom there is extant a memorable Letter of the then Lutheran
 “ Pastor of Gnizin (where the chief Part of the Exiles seated themselves) to Dr.
 “ Brentius, then also an Exile at Basil; which Lasitius has intire in his Fifth Book:
 “ Among others are these Words: *Juvenes isti sunt à numero Fratrum illorum, quos*
 “ *ante annum expulit patria Bobemia, et exules recepit nostra Prussia. Quorum Con-*
 “ *fessio edita est Wittebergæ, et commendata judicio ac testimonio D. Lutheri b. m. pa-*
 “ *tris ac præceptoris nostri reverendi. Præterquam quòd habent doctrinam consen-*
 “ *tientem cum nostrâ, habent et peculiaria quædam, quæ apud nos haud cum exil-*
 “ *guo conscientia discrimine desiderantur: adeò vigilantem curam animarum, ut nihil*
 “ *absolutius unquam viderim: pulcherrima exercitia pietatis et penitentia, tam do-*
 “ *mestica quàm ecclesiastica: honestatem morum externam, justitiam, verum usum je-*
 “ *juniorum, vigiliarum, laboris, precum: fraternas admonitiones, propria judicia, cen-*
 “ *suram Ecclesiasticam, &c. ut meritò sint omnibus (nobis) admirationi; nec scio an*
 “ *meliores homines Prussia recipere unquam possit. Bucerus, vir magni judicii, non*
 “ *veretur eos in suis opusculis omnibus Ecclesiis in toto orbe Christianorum præferre,*
 “ *et hoc eis tribuere, quod nullis aliis; et omnibus piis commendare, ac in exemplum,*
 “ *quod imitentur, proponere. Idem fecerunt alii summi Viri, Lutherus, Capito, Cal-*
 “ *vinus. Et certè si quæ extant Ecclesiæ, in quibus reperire liceat censuram et gra-*
 “ *vitatem Apostolicorum virorum, et omnia composita ad exemplum sanctissimorum*
 “ *Martyrum, certè hæ erunt Fratrum Ecclesiolæ. Ac judico populum tam sanctum in*
 “ *hæc loca divinitus esse missum, cujus exemplis excitarentur alii, ut cogitarent restituis*
 “ *de multorum nævorum, qui hærent in Ecclesiis nostris, correptione. Res est tristissima,*
 “ *Evangelium Dei tantum annuntiare in testimonium mundo, &c.* So glad was Prussia
 “ at that time of these Guests.—

“ As to POLAND—since they were to leave their own Country, they did not
 “ know whither to turn themselves better, than to the Poles, who spoke a Language
 “ very intelligible to them; and so meeting at a Place in the Borders of Silesia, and
 “ travelling forward in One Company (about 900 Persons, in above 120 Carriages),
 “ they experienced not only in Silesia, but in Poland itself, tho’ as yet all Popish, more
 “ Favour than was to be expected; Andrew Count of Gorka, Captain-General of
 “ Great Poland, not only permitting them to lodge in the Suburbs of Posen, but
 “ even inviting them into his own hereditary Towns of Samotuli, Kurnik, &c.

“ It happened farther, that some Noblemen of Great Poland (among whom One
 “ was a Woywode (one of the Princes Regents), and Two Counts, James de Ostro-
 “ rog, and Raphael de Leszno), being desirous to know fully all relating to the Bre-
 “ thren, took a Journey to them as they were about to hold a Synod in the Heart
 “ of Moravia; who, having arrived there, reported afterwards publicly, that their
 “ true Hospitality, and singular Piety, exceeded all that they had heard spoken
 “ about them. There were more than 200 Ministers present, and a great many
 “ Patrons, Barons, and Nobles.—

“ In Lesser Poland things went on slower, and more privately, because the Con-
 “ gregations could hardly be brought to a settled Order.—About which Johannes
 “ a Lasco (a Polish Baron and Prelate, who, twenty Years before, putting off in the
 “ mean while his Office at home, thro’ Love of Truth, had gone to foreign Coun-

tries, where he at different Times was Pastor of the *Diaspora* at *London*, *Emden*,
Frankfort on the Mayn; but, in the Year 1556. being sent for, returned into his
 own Country) wrote thus to *John Nigranus*, Bishop of the Brethren in *Bobemia*,
 and his Collegues, Anno 1558. *Nihil adhuc inter nos certi constitutum habemus, &c.*
Sed est planè necessarius noster vobiscum congressus. Occurrendum enim omnino est
variis Satanae conatibus, quos ille suis artibus apud nos moliri videtur ad perturbandas
Ecclesias, et impediendum Evangelii progressum. Neque doctrinam nostram communem
per omnia probant, et disciplinæ Ecclesiasticæ subscribere ægrè volunt. Cum istis
igitur communi nobis consilio agendum erit; et Dominus addet gratiam, &c.——
 That good old Man à *Lasco* being called away to his heavenly Home, there was
 once more a Synod assembled in the Town of *Xians*, Anno 1560.——Finally, all
 the Followers of the Gospel in these Parts, being desirous to become more and
 more joined among themselves, Anno 1570. entered into an Union; having ap-
 pointed (by the Indulgence of King SIGISMUND AUGUSTUS) a general-Synod of all the
 then Evangelic Churches, at *Sandomir*, where a Consent in Faith, and Christian Re-
 ligion, was established between those of the *Augustan*, *Bobemian*, and *Helvetic* Con-
 fessions: Which Affair is well known, the Books of that Consent having been so
 often reprinted in *Poland* and *Germany*.——

As to the Brethren in *Bobemia* and *Moravia*, they became now eased of the
 heaviest of their former Circumstances, under MAXIMILIAN II. a Prince of Cle-
 mency, and moderate Counsels. He being used to admit *John Crato* his Physician
 in Ordinary, a Friend of the Brethren, to converse familiarly with him; it hap-
 pened once that he was alone with the Emperor in his Chariot, riding abroad for
 Recreation-sake; and the Emperor with Grief observing, how many and great
 Dissensions there were in *Christendom*, and at last asking *Crato*, *Who he thought,*
among so many Sects, approached the nearest to the Apostolical Simplicity? he an-
 swered, *I don't know whether this Character may not be allowed the Brethren,*
whom People call Picards. The Emperor replied; *I think the same.* Whereupon
Crato ventured to advise the Brethren, who he knew were preparing a new Edition
 of their *German Hymn-Book*, to dedicate it to the Emperor: Which was accord-
 ingly done, Anno 1556.——

What the University of *Heidelberg* thought of the Brethrens Method to bring
 their Ecclesiastical Matters in a due Coherence with those of the Civil State, appears
 by a Letter of *Olevian* [Sept. 6. 1574.] to *Andreas Stephanus* [their Bishop], where
 he speaks thus: *Dici non potest, quanti ego illud opus Domini faciam, quod in Eccle-*
siis vestris non inchoavit modo, sed tot etiam annos continuat.——*Certe quum tristem*
faciem Ecclesiarum Reformatarum in Germaniâ intueor, totus penè corroborresco. Video
Politias hospitium fuisse Ecclesie, et jam multis in locis hospitium mutantur in dominia;
ut liberè in Ecclesiis, adeoque ipsam cælestem doctrinam, dominantur. Causa hujus
mali non postrema esse videtur, quod Ecclesie multæ nimis sese Politis hujus mundi
adstrinxerunt, quasi pars sit essentialis regni Christi. Itaque vestram rationem ædi-
ficandi non possum non magnifacere, qui vultis Ecclesias vestras ita Politis hujus mundi,
imò omnibus hominibus ad bonum, esse subjectas; ut tamen nil libertati suæ, quam
Christus sanguine suo eis comparavit, decedat.——

In the Year 1575. *Maximilian* held a Convention at *Prague*, and gave Leave,
 that the States of the Kingdom, who received the Sacrament under both Kinds,
 might enter into an Union, under the common Seal and Bond of One Confession,
 notwithstanding all Endeavours used to hinder it, even by the — false *Hussites* them-
 selves. For whereas these had inserted, among other things, in their Petitions and
 Remonstrances, that the States *sub utraque* were not unanimous in the Faith;——the
 States, to testify their Unanimity, resolved to draw up a common Confession, choosing
 for this Purpose certain Divines, and appointing also some of the Barons, Nobility,
 and Citizens, to prepare the Affair. To them accordingly the Masters belonging
 to the University of *Prague* brought the Books of *Huss*, and the synodical and other
 public Determinations of the old *Bobemians*, concerning Religion. Those, who
 “ bad

“ *had embraced the Augsburg-Confession* (who were already a great Part of the States),
 “ brought this their Confession : as those who belonged to the Brethren, brought also
 “ theirs. They compared therefore, in each Article of Faith, the Sense and way of
 “ speaking of the several Parties : and couched the Matter in such Expressions, which
 “ each Party both could and was willing to subscribe to, not descending to such Di-
 “ stinctions of Questions, as were too particular, subtle, and scholastic. Which Chri-
 “ stian Moderation and Prudence of theirs was both beneficial to themselves, and ap-
 “ proved by many great Men in *Germany*, and elsewhere. For *the Emperor* authorized
 “ *that Union*, and took all who accordingly joined, into his Royal Protection : only
 “ deferring till another time the Power they desired to have granted them, of regu-
 “ lating the Consistory and University ; promising, however, firmly, that he, or at
 “ least his Son (who was already appointed to succeed him) would have Regard to
 “ the Request of the States. It is to be observed, that this Confession of the States
 “ was then only written in the *Bohemian Language*.

“ The good Emperor *Maximilian* leaving this World *Anno 1576*. was succeeded by
 “ his Son *Rudolph* ; who treading in his Father's Steps, governed in a very pacific
 “ manner till the Year 1602. distressing no one in the least on a religious Account.—
 “ *Anno 1609*. he granted that *the Consistory and University* might be reformed accord-
 “ ing to the Discretion of the States : which Grant he confirmed by a Charter, and
 “ permitted the Evangelics to keep Possession of Churches and Schools, where they
 “ had it, and to build some, where it was necessary ; and did forbid the troubling
 “ of any (whether his own immediate, or the Subjects of mediate Catholic Lords,
 “ even the Spiritual) for Religion's Sake ; and bound the Kings who should suc-
 “ ceed him in Time to come, to observe these Things faithfully : And lastly, re-
 “ stored to the States the Power of choosing from among themselves Advocates or
 “ Guardians of this their Liberty.

“ The States therefore reform the Consistory : and for Concord-sake, choose by
 “ Vote Three Ministers of the *Hussites*, Three of THE BRETHREN, and Three of
 “ the other Protestants, and add to them Three Professors out of the University ;
 “ and these Twelve Select Men, they intrust with the Care of the Ecclesiastical Af-
 “ fairs of the whole Realm. And because now all were agreed about abolishing
 “ the *Compactata*, and governing the Churches according to the Rule of the Divine
 “ Law only ; there was an Administrator chosen out of the political *Hussites*, *Elias*
 “ *Schuda de Semanin*.—And as to the *Brethren* (who were allowed to have their own
 “ Order and Discipline, until they should more intirely mix and coalesce with the
 “ rest) it was concluded, that their Director should be the next Collegue of the Ge-
 “ neral Administrator, so long as that Difference of Regulation, yet in amicable
 “ Concord, should continue. They also, as being the genuine Offspring of *Huss*,
 “ had the Church or Chapel called *Bethlehem*, famous for *Huss*'s preaching in it,
 “ given them by the University. All which was accompanied with the pub-
 “ lic Joy of all good Men : People praised God everywhere ; and on the Church-
 “ Doors was stuck,

“ *Templa patent ; leo letus ovat, firmante Rodolpho* : And such like.

“ Thus pure Religion flourished through the whole Kingdom (political *Hussitism* by
 “ degrees losing Ground) ; so that there was scarce One more in an *Hundred*, who
 “ did not profess the Evangelic Doctrine in its Purity.

“ But indeed when *Rudolph*, the great Assertor of our Liberty, departed this Life,
 “ and Measures were now entered into for putting the Council of *Trent* in Execution,
 “ where it had been resolved, To BEGIN WITH THE BOHEMIANS ; their Antagonists
 “ studied, by exquisite Vexations (contrary to the most sacredly confirmed Char-
 “ ters) to provoke them to Impatience, and then to Arms. — By the various Me-
 “ thods taken with them for Forty Years together ; the Matter was, about *Anno*
 “ 1660. brought to that Pass, that there was no Church or School left the Evange-
 “ lics

“ lies more within *Bobemia* and *Moravia*, no private Exercise of Religion, &c. And those who, for the sake of maintaining their Fidelity towards God, left their own Country, and wandered through the neighbouring ones, were some Thousands.”—

For the better understanding of the Foregoing, it must be observed, that there were from the Beginning Two Sorts of Members in *Bobemia*; the Political Party (commonly called *Hussites*), and the *Brethren*: The former judged it indispensably necessary to claim Religion and State together, and thought it right to procure and maintain ecclesiastical Privileges by Law-suits, if not martial Means; the latter were for keeping spiritual Matters from the least interfering with either, and used no Means to help themselves but Patience and Faithfulness. These last, after having by degrees gathered their scattered Flocks, kept close by themselves in *MORAVIA*: And the former, after many Turns of Fortune, were forced to quit their Religion, or else remove into *Hungary* and *Silesia*; in which latter, as long as the Male Line of the *Piasts* subsisted, they continued, in some respect, in a National-Church-way; but these being extinct, either joined with the *Lutheran* or *Calvinist* Communions, or retreated into the neighbouring *Polish* Counties, or preserved themselves among the then kindly-treated Denomination of *Schwenkfelders*, and after the Expulsion of these, which did not happen till 1724. (a few Years after the Stirring in *Moravia*) they endeavoured to incorporate themselves with those Refugees, whom the Count of *Zinzendorf* received in his Territories; but being declined by that Nobleman, formed themselves under the Management of that worthy Man Baron *Seidlitz* of *Peilau*, and after very short Sufferings, when the present King of *Prussia* conquered *Silesia*, claimed and recovered the entire Enjoyment of their former Constitution. Thus far the *Bobemian* Matters.

The Continuance of the Protection given by the successive Rulers of *Poland*, and *Prussia*, till this very Day, to the Brethrens Constitution, being of public Notoriety; and the more special Circumstances of the former having been fully expounded in this Country, when the first Prelates of this Realm interceded for their Episcopal Brethren with his late Majesty King *GEORGE I.* there is no Occasion to charge the narrow Compass of this Treatise with a tedious Recapitulation of known things. But as to the latter, viz. the Protection of the House of *Brandenburg*, it will be proper to give a short Account of the successive Performances of the last Century on that Head.

In the Beginning of it, the then Elector, afterwards King *FREDERIC I.* gave that excellent Precedent in favour of our Constitution, that he permitted Dr. *Jablonsky*, who was already one of his Chaplains in Ordinary, to be re-ordained by the Brethren, which accordingly was done in *March* 1699.

In 1736. the King, his Son, acknowledged the same (who was then Dean of the Chapel, and First Divine in the Kingdom) Bishop of the Brethrens Constitution, and in that Quality commissioned him to that important Conference with the Count of *Zinzendorf* (see N° LXXI.), the Issue of which was, the acknowledging of the lately-revived *Moravian* See, by the *Bobemian* and *Polish* ones, and the King himself.

The present King *FREDERIC II.* agreeable to these Precedents, gave our Church a solemn Charter dated *Decem.* 21. 1742. And Bishop *Jablonsky* being deceased 1741. and soon after succeeded in the Administration of our Reformed Tropus by *Frederic* Baron *Watteville*; and his Lordship having resigned this Office, because appointed to be first Deputy of the Advocacy; his Majesty, in *Anno* 1746. gave Leave to the present Dean of his Chapel, Dr. *Cochius*, to succeed him in this very Office, and in the second Presidentship in the General Synod of the Brethren.

To come now to the settling of the strict *Moravian* Brethren, and that first in *SAXONY*:

When the hitherto (by the truly great Generosity of the respective Magistracy and Clergy) seemingly unremarked, but rather tolerated, Remains of the Brethren in *Moravia*, were by some uncautious Rudeness of one and another *Parochus* stirred up; for the first Seven Years they maintained their Ground, supported by a more prevailing Spirit of Toleration: but in the Year 1722. sent over a Deputy to the then

still living (though very aged) known Protectress of suffering Protestants, the Dowager Lady *Gerstorf*, Relict of the formerly Prime Minister of *Saxony*; which Lady's Intercession had proved often very successful with the late Empress *Magdalen*.

But as her Majesty was lately deceased, and the Lady *Gerstorf* entirely retired, she advised them to consult her Grandson the Count *Zinzendorf*; who at that very Time was going to the Imperial Court then at *Prague*; and in the mean while made no Difficulty to give some Families of these Refugees Shelter in his Manors; which he performed with the more Security, as he guessed at *Prague* the Sentiments of the Imperial Court, it being averse to the newly-raised Persecutions in its hereditary Dominions, and the very Confessor of the Emperor, *P. Taneman*, much inclined friendly to interpose.

The Face of Things altered somewhat, when, in the Year 1724. May 1. (O.S.) the Deputies of a gathered Body from the old Unity at *Fulneck* appeared at *Herrnbuth*; who instead of their wonted Asylum in *Lissa*, and thereabouts, desired to flock together in *Lusatia*, in order to retrieve their scattered Body. The Count, fearing a Sort of Revolution, the more as the coinciding Affairs of *Tborn*, of *Salzburg*, and some *Hussical* Motions on the Borders of *Bohemia*, represented these Endeavours to him in but an indifferent Light; compassionating, however, the Brethren's Case, and apprehending the Possibility of their falling into bad Hands, he took the Trouble himself to make a Journey, in their behalf, into *Moravia*; where, without taking the least notice of these by him suspected Commotions, yea without giving any Hint of his Intention to the Brethren themselves at *Herrnbuth*, he went directly to the Cardinal *Schrautenbach*, Bishop of *Moravia*, at his Country-Seat, laying open the whole Case, together with his Observations; and after having opened a *Medium* between a concerted Emigration in a Body, and an accidental Removal of particular Families by little and little (without the least Shock to the *Compatiata* between *Bohemia* and the adjacent Dominions), came back to his Seat very well satisfied with his Success.

In the Year 1731. the Chancery of *Bohemia*, confounding the *Bohemian* and *Silesian* Affairs with those of the *Brethren*, made some Complaints against them to the Privy Council of *Saxony*: Which not only occasioned the several local Examinations in the Years 1732. 1736. and 1737. but also the Three Conservatory Decrees of 1733. 1737. and 1748. together with the last General Charter of 1749*.

In the mean while, the Vicissitudes of *Herrnbuth* occasioned the Dispersion of the Brethren into the Dominions of the King of DENMARK, the Barony of YSSELSTEIN (belonging to the House of *Orange*), WETTERAVIA, and the BRANDENBURG Country; which Settlements being every where concerted with the Magistrates, were also confirmed by Charters, some of which make a Part of the preceding *Vouchers*; wherefore we judge it unnecessary to be more prolix on that Head.

Especially as we are now coming to the weightiest Particular of this Kind: Which is, Count *Zinzendorf*'s Endeavours (begun immediately after his taking upon him the Advocacy of the Brethren's Churches, and never dropped) to make the largest and chiefest Settlement of this Church in the BRITISH Dominions.

Not only the kind Reception King EDWARD VI. gave to our Brethren in older Times (mentioned at large in the Report of the Committee of the House of Commons), together with the continued Favour of all his Protestant Successors, who, in

* This last Charter has the following Words: "Whereas we *Frederic Augustus* King of *Poland*, Elector of *Saxony*, have maturely resolved to receive the Evangelic *Moravian* Brethrens Congregations of the *Augsburg* Confession, as hitherto in *Lusatia* and *Barby*, so in All our Dominions;—and therefore with to protect them as faithful Subjects, intirely admitted to all and every the Liberties, Rights, and Qualifications, which other Inhabitants of this Realm enjoy:—Therefore these Congregations shall hereby—receive Assurance, that they may, in the First place, expect very speedily the issuing of a full and explicit Concession, with regard to the Exercise of their Religion, to be allowed them with complete Liberty of Conscience, as agreeing with the *Augsburg* Confession;—and, in the next place, that all the Members of the said Congregations, who shall choose to dwell in this Country, shall enjoy the very same Power to dispose of their Substance—as other Subjects have,—and also be intirely free from all Tax or Stoppage in Case of Removal, &c. Done and given at *Dresden*, Sept. 20. 1749."

the very Times when the rest of the Protestant World, after having abandoned us at the General Peace in 1648. seemed to persuade themselves that we existed no more, countenanced our Churches every-where with as much Christian Benevolence as Royal Magnanimity :

But also an intrinsic Reason, wrought powerfully upon the Advocate.

Very likely it was, that the Brethren should be welcome in a Part of *Christianity* ruled after their own manner, at least in the principal Form of Church-Government : Which offered us a fair Prospect, that we should there lead, under one common Sovereign, a more *quiet and peaceable Life in all Godliness and Honesty*, than we could reasonably expect in any other Dominions, even tho' Protestant, and in some Places not so much disliking the Episcopal Form.

Our Expectation was very much heightened by the closest Connexion we stood in with a great *German* Divine still living, one of the most learned Authors in the *Lutheran* Church, and Chancellor of the University of *Tubingen* ; the very same, who wrote with his own Hand most Part of the Original of No. XXVI. in *this Collection*. This Writer also tells us, in one of his Treatises, that the *English* Church is very well satisfied with that very Confession, which we in these latter Times have all agreed in. He produces some remarkable Instances.

“ To come, says he, to later Writers, *P. J. Spener* shews in several Places, how much he esteemed the Church of *England*. Writing to a Reformed Divine in *France*, Anno 1683. he says — *Now since England has almost laid aside the Absolute Decree* [of Reprobation] *it might be easier for the Churches to agree together, the chief Stumbling-block being removed ; and I have learnt from some Friends, who have conversed with not a few of the principal of the English Clergy, how near they approach to us in other Articles also.* —

“ *Dr. Lintrup*, a learned Divine of *Copenhagen*, shews, in a large Dissertation, that *Luther's* Writings, the *Augustan* Confession, — and other Books of the *Lutherans*, being translated for common Use into the *English* Language, contributed not a little to the *English* Reformation ; that the first Reformers of the *English* Church, were very much of *Luther's* Sentiments, &c. Afterwards he shews, that the Church of *England* goes a Middle-way between the *Romish* and the *Calvinists*, and approaches nearly to ours : He praises the Moderation of the *English* Divines, none of whom have published any thing against our Form of Religion ; reckons up the Elogiums given to *Luther* by the *English* ; points out the Conformity of the *English* Liturgy and ours in many Particulars ; proves, by clear Testimonies of *English* Divines, that they have never adopted the Tenet of the absolute Decree, irresistible Grace, &c. exhibits favourable Passages from them concerning — Christ's Humanity, and the Adoration of the same, his Descent into Hell, and other of our Doctrines ; shews the Consent of the *English* Church with ours in respect of private Confession, and sacerdotal Absolution ; asserts her being very near our Church in the Form of Ecclesiastical Government ; urges also the Consent of both Churches on the Subject of the Sacraments and Baptism ; explains at large the Sense of the Church of *England* concerning the Lord's Supper and the real Presence, shewing both how the *English* Rites and ours do here very much agree, and that the real Presence had formerly for a long time been believed in the *English* Church, a great Number of whose old Divines he produces to this Effect. —

“ And what the Sentiments of *English* Divines are concerning the *Augsburg* Confession, has long ago been expressed, in the Name of all, by *Dr. George Bull* Bishop of *St. David's* ; whose Words are these : *The Chiefs of our Church have so followed the Augsburg Confession, as being the noblest and most antient of all the Reformed Confessions, that whoever is ignorant of it, will scarcely be able rightly to understand the Sense and Meaning of our Articles.* [Confessionem Augustanam, utpote omnium Reformatarum nobilissimam atque antiquissimam, ita secuti sunt Ecclesiæ nostræ Proceres, ut qui istam ignoret, Articulorum nostrorum mentem ac sententiam vix rectè percepturus sit. *Harmon. Ap. Diff. poster. c. 18.*] That eminent

“ Man

" Man could have said nothing greater, than when he judges, the *English* Confession is to be understood and explained by that of *Augsburg*.

" I will only add the Words of *Peter Heylin*, who speaks thus concerning the Reformers of the Church of *England*: *They had a more particular Respect to the Lutheran Platform; the English Confession, or Book of Articles, being taken in many Places, Word for Word, out of that of Augsburg, and a Conformity maintained with the Lutheran Churches in Rites and Ceremonies, &c.*"

Thus far that learned Author (our noble Friend) on that Head.

Now, after having expounded the Utility, and in some measure Necessity, of that truly Christian Harmony between the Magistracy and any settled Church-Body; (whereby our happy Endeavours, in respect of the *English* Constitution, appear in a very agreeable Light);

We proceed to speak our Mind about the Conveniency of our Form, in order to maintain our Christian Labour among Souls in that necessary Decorum, which is calculated to be the no less diametrically opposite Extreme to Ecclesiastical Pomp, Arrogance, and Power.

But as we must freely profess, that if Providence had not procured us the Convenience, to find all things ready before, we should scarcely have had either the Wisdom or the Assurance to dispose them in that Way; it will be best to give a short View of the Matter in Fact, before we go on in commending its Reasonableness.

" * That the Unity of the *Bohemian* Brethren, arising from the Athes of *Huss*, regularly received the Episcopal Order, and the Ordination of Pastors, *Anno* 1467. — is attested on all Hands. I will express it in the Words of *J. A. Comenius*, a pious and upright Man, and well skilled in these Matters.

" *The Brethrens chief Concern was about Pastors for the Souls; whence they should get them, when those they had at present should de cease. It was too uncertain a thing, to wait till some of the Roman Ordination, for the Love of Truth, should come over to them. And they remembred, that the fore-mentioned Primate of Bohemia, Archbishop Rokyzane had often testified, that all must be renewed from the Bottom. Therefore an Ordination was to be begun at home, by that Power which Christ had given his Church. — But they were afraid, that it might not be a regular Ordination, if a Presbyter should create a Presbyter, and not a Bishop. —*

" *At length, in the Year 1467. the chief Persons from Bohemia and Moravia, to the Number of about Seventy, met together in a Village near Richnow, called Lhota; and, having poured forth many Prayers and Tears to God, that he would vouchsafe to shew whether he approved of their Design, they resolved to inquire the Divine Will by Lot. They chose therefore by Vote Nine Men from among them, whom they judged particularly fit for the Ministry; and, having put into the Hands of a Child Twelve Pieces of Paper folded up, they bid him distribute to those Nine Men. Now Nine of the Papers were empty, and only on Three stood written, It is: So that it was possible, that they all might get empty Papers, which would have imported a negative Will of God. But so it was, that the Three written ones came into the Hands of Three among them, viz. Matthias Kuhnwald, a very pious Man; Thomas Przelaius, a learned Man; and Elias Krzenowius, a Man of singular Prudence. —*

" *These found Stephen Bishop of the Waldenses †, who, sending for the other Bishop, and some of the Ministers, declared to them their Descent from Constantine's Time;*

" and

* Verba Danielis Ernesti Jablonsky, in Epistolâ ad Archiepiscopum Wake; cujus Autographum in Archivo nostro principali asservamus.

† As it is quite undoubted, that *Moravia*, *Bohemia*, and the other *Slavonic* Nations, embraced the Gospel by the Ministry of *Cyril* and *Methodius*, Teachers belonging to the *Greek* Church (after the Seed sown there by *St. Paul* himself and *Titus*, see *Rom.* xv. 19. *2 Tim.* iv. 10.): So there is as good Ground to think of the commonly called *Waldenses*, as of any of the remaining Constitutions, that they also were an Offspring of the East; and therefore the *Ecclesiola* of the Brethren, being then forsaken and oppressed at home, did not go out of its natural Channel in applying to them for Ordination. As to the Supposition, that the *Waldenses* had their first Rise from *Waldus*, it is just as preposterous, as it would be to denominate and deduce the Existence of the Brethren from their present successful Servant: The *Val-*

“ and also the Articles of their Doctrine, and the dreadful Sufferings they had undergone in Italy and France; and heard again, with Approbation and Congratulation, the Account which ours gave of their with-holding themselves as well from the Calixtines also now, as formerly from the Pope; and, finally, to enable these Three Ministers to ordain, they created them Bishops by Imposition of Hands, and sent them back in Peace.

“ By this Narrative, the Prudence and Moderation of that Church manifests itself; which, without censuring any other about the Mode of Ecclesiastical Order and Government, prescribed to herself that which seemed more conformable to the primitive Times.

“ The Function of Bishops in the Unity, is the same as in the Universal Church, the governing of the Ecclesiastical Constitution, and the ordaining of its Ministers.— The *Bobemian* Church, from its Beginning, had *Chorepiscopi* added to its Bishops, as Helpers.—So the whole Clerical Order among the Brethren consisted, and still consists, of Five Degrees, Acoluths (or young Persons, to be prepared for the Ministry), Deacons, Ministers, *Chorepiscopi*, and Bishops.—Those Bishops had no certain Seat or stated Diocese assigned them, as may be supposed in a Pilgrim (*nubes testium*) Church, which was obnoxious to many Vicissitudes. As also *Theophilus*, *Ulpilas*, *Selinas*, *Sigesarius*, have been successively Bishops of the *Goths*, but whom we do not read to have had any certain City for their See, according to the Observation of *Sandius*, *Nucl. Hist. Eccl. p. 264.* Commonly however, as long as the Brethrens Affairs were flourishing, one Bishop resided in *Great Poland*, another in *Bohemia*, and two in *Moravia*, where they had the greatest Number of Churches.—

“ It must be observed, that the Episcopacy, after the Year 1557. was divided, as it were, into Two Lines, the *Bobemian* and the *Polish*; the former being the Mother, and the latter the Daughter; but both directing the Church in brotherly Harmony. The *Bobemian*, from Anno 1467. subsisted in *Bohemia* itself and *Moravia*, and, after the *Bobemian* War, among the Exiles, till, Anno 1670. it seemingly expired in *Comenius*. The *Polish*, which began with *George Israel*, Anno 1557. continues to this Day. This *George Israel*, when, on account of the Persecution raised in *Bohemia* Anno 1548. some Hundreds were forced to leave that Kingdom, and seek a Settlement elsewhere, and Part of them retired to *Great Poland*, was, in the Year 1553. made First Pastor of the Congregation of *Posen*, and afterwards, in 1557. First Senior or Bishop of the Churches newly planted in *Great Poland*. He was consecrated at a Synod in *Moravia*, where the Number of the Clergy was above Two hundred.

lenses (for that was their true Name, from the *Valleys*) were in Being long before *Waldus*; and his Name, which was properly *Bald*, became corruptly pronounced by mixing it with theirs, as theirs was also changed into *Waldenses* by the *Germans*, who, not understanding the Etymology, thought the Idea of *Wald*, a Forest, suited for such retired People. ——— To pass over this therefore, and come nearer the Bottom of the Matter: — In the very Places, where we afterwards hear of *Vallenses*, in the Fourth Century we read of *Syrians* dwelling and preaching, and that these differed from the *Roman* Practice, and retained the Way of the *Greek* Church, in regard to the Keeping of *Easter*, &c. In the Fifth Century they got Neighbours, who, as is well known, agreed with them in this respect (and therefore equally appear to have received the Faith immediately from the Eastern Source), viz. the ancient *Britains*; some of whom, about this time, removed from their own Island to *Britany* in *France*. Yea, what if the *Vallenses* were even in some preceding Connexion with their Sister in *Bohemia*, on account of that their common Mother; since their being called formerly, as Archbishop *Usher* assures us, *Bulgari*, which was the Name of the first-converted of the *Slavonic* Nations, most apparently came from that very Reason? Indeed the Countries, where the *Vallenses* and *Albigenses* were seated, had always an Intercourse with the Oriental Church: *Irenæus*, a Disciple of *Polycarp*, as he was of the Apostle *John*, was sent over by *Polycarp* then Bishop of *Smyrna*, to exercise the sacred Function in *Gaul*; and *Chrysostom*, during his Exile from *Constantinople*, laboured in the Gospel among the Nations then called *Goths*. To be short (as Dr. *Allix* observes), the whole Dioceses of *Milan* and *Turin*, where the *Albigenses* principally dwelt, were never subject, especially in the Point of Ordination, to the See of *Rome*, till the Ninth Century: At which Time a Change being introduced, these Souls, who were for retaining the old Constitution, got Leave to retire to *Patara*; where (by a Proceeding similar to that of our *Ecclesiola*) they kept up much of the Apostolical Order, and called one another *Brethren*; having also all the while the Fellowship of that great Witness, *Claudius* Bishop of *Turin*, who even ordained a regular Clergy for them.

" The Succession of these Bishops in the Unity of the Brethren, as it has gone on uninterruptedly from the first Beginning of the Unity till 1650. is evidently set forth by *Wengerscius*, in his History of the *Slavonic Church*, p. 315, &c. — 382, &c. Now it will be worth while to pursue the same to the present Time. —

" In the Year 1650. (when *Wengerscius* left off Writing), there were Three Bishops living; One of the *Bohemian Line*, *J. A. Comenius*; and Two of the *Polish*, *Martin Gertichius* and *John Bythner*. The latter was the same, who, in the Year 1645. at the famous Conference at *Thorn*, was appointed President on the Part of the Reformed. *Gertichius* dying in *Silesia*, Dec. 10. 1657. *Bythner* alone survived; who, sending Word the 15th of January after to *Comenius*, then living at *Amsterdam*, concerning the Death of his Collegue, and also concerning the Desire of the People of *Dantzick* to have Two able Pastors out of the Unity, used these Words among others: *If the Desire of the People of Dantzick is to be complied with, Two of our ablest Ministers ought to be sent thither; for the Places they are to fill require such. What if now also a Bishop of the Unity should be chosen and consecrated in the room of the Deceased? — Think, whether it be not proper, yea, necessary, for the preserving of our Order, to ordain a Bishop, either of the Bohemians or Polish, in the stead of the Deceased, lest in us Two, that, which in our Unity for Centuries has suffered no Interruption, should after our Death totally expire,* &c.

[The Author here inserts several Letters, which passed between *Comenius* and *Bythner* about this Matter; which, in the mean while, was retarded by Troubles and Persecutions; the Result of which was, That,]

" Anno 1662. in the Synod at *Mielencin*, Two Bishops were at length ordained by *J. Bythner* [with the Concurrence of *Comenius* in Writing]; one for the *Polish Churches*, *Nicolas Gertichius*; and the other for the *Bohemian*, *Peter Jablonsky*, *Comenius's* Son-in-law, and designed his Successor, but who died before him January 12. 1670. in which Year also, November 25. *Comenius* departed this Life. From this Time, the *Bohemian Branch* being excluded all Hope of returning into their own Country, and worn out by long Banishment, and, according to Circumstances of Place, joining themselves to the *Polish* or *German Churches*, they had no more any Bishop ordained for them.

" But, upon the Decease of *Gertichius* also at *Lignitz*, May 24. 1671. *Bythner* ordained *Adam Samuel Hartman* at the Synod in *Lissa*, October 28. 1673. And, when *Bythner* himself died soon after, *Hartman* ordained *John Zugebar* (chosen by the Suffrages of *Bythner* before his Death, and the Brethren still living), August 13. 1676. in the Church of *St. Peter and Paul* at *Dantzick*, in the Presence of the Ministers, to be Bishop of that Church. —

" There were Consultations at this Time about ordaining a Bishop of the Unity in England. *A. S. Hartman* had an own Brother in England, *Paul Hartman*, who, from Chaplain of *Christ-Church College* in *Oxford*, was made Rector of the Parish of *Shellingford* near *Farringdon* (whose Son *Sam. Hartman* had lately a Cure in the City of *Oxford* —). The Brethren fixed their Thoughts upon this Person, and he himself gave some Hopes of returning into his own Country. — But the thing, thro' some Impediments, did not come to pass. —

" In the mean time, *A. S. Hartman* dying in 1691. *J. Zugebar*, who alone survived, ordained *Joach. Gulichius*, June 26. 1692. in the Synod of *Lissa*, to be his Collegue; and he himself also dying, *Gulichius* advised the Brethren to choose Two Collegues for him; and whereas *D. E. Jablonsky*, who was already Chaplain in Ordinary at the Court of *Berlin*, was one of those who were openly chose by Vote, and was invited to take a Journey to *Poland* to receive Ordination, he, having a Scruple or two, had them cleared to him by his intimate Friend *Dr. Grabe* at *London*. — In the mean time the Synod at *Lissa* came on, at which, March 10. 1699. *D. E. Jablonsky* and *John Jacobides* were ordained Bishops. —

" J.

"*J. Jacobides* dying *Anno* 1709. when things had a melancholy Look in Poland, and the Protestants were no-where safe, a Synod being held without the Country, at *Zulchow* on the Confines of *Brandenburg*, *Dan. Ern. Jablonsky* ordained *Solomon Opitzius* to be Bishop July 11. 1712. and, November 4. the same Year, in a general Synod at *Tborn*, he ordained *David Cassius* and *Christian Sitkovius*. The former died in 1716. but the latter still laudably presides in the Church Militant in his own Country."

Thus far *Jablonsky*. The next thing is, to prove the Reasonableness, together with the very Existence, of the Restoration of the *Moravian Sea*, in Compliance with old Bishop *Comenius's* *Threnus*, pronounced in the Bitterness of his Soul: *Restitue nos Tibi, Domine, ut revertamur. Innova dies nostros, sicut à principio*.*

The Episcopal Succession being now only preserved in *Poland*; a Country, which, if not prejudicial to the Preservation in itself, yet certainly not commodiously situated for giving Relief to its Fellow-Brethren out of its own Borders; the present Advocate began to consult with old Bishop *Jablonsky* about the renewing of the *Moravian Hierarchy*, in order to supply the many arising Congregations with Ministers of their own Way.

Eighteen different Posts, among the Heathens alone, seemed to demand a regular Ecclesiastical Direction, in order to answer more generally all sort of Objections the different Clergies of the several Countries were supposed to make to our Missionaries.

The same Precaution would satisfy those of the other Protestant Persuasions in Germany, especially the *Lutheran*, whom the Advocate regarded most, and with whom it was necessary for our Flocks to live. "Let us not think, says the before-cited *Dr. Pfaffius*, that our Reformers were Enemies to the Episcopal Hierarchy.—*Luther* speaks thus: *We say and affirm, that if the Bishops will for the future tolerate our Doctrine, and not persecute or seek to extirpate it, nothing shall be detracted or derogated by us from their Jurisdiction and Dignity.*—

"And what *Spener* thought of the Episcopal Succession and Order in the Church of *England*, sufficiently appears from this one Instance: That when *J. Ernest Grabe* was about to go over to the *Romanists*, on account of the Defect of Episcopal Succession in the Protestant Churches, he advised him to join himself to the *English Church*, which had such a Succession. Which Advice *Grabe* afterwards followed."

It seems indeed very becoming for any impartial Genius to be satisfied with Episcopacy, when those truly Apostolic Men *Polycarp* and *Ignatius*, *immoriebantur dogmati Episcopatus*, preached Episcopacy to their last Breath.

Agreeably to the foregoing Considerations,

Dr. Jablonsky, and his Colleague in *Poland*, appointed and consecrated Bishop of the Brethren, in *March* 1735. (soon after his Return from the *Caribbees*, and just before his going to *Holsatia*) *David Nitschman*, who had been First Deputy of the *Moravians* to Count *Zinzendorf* in the Year 1724.

The Count himself, having, just before he accepted of the Advocacy, in the Year 1732. quitted all his worldly Engagements, and in the Year 1734. betaken himself to the Clerical State by that public *Programma* of a renowned University, which is to be seen p. 24. and from that Moment served the *Moravian Church* in Quality of its Minister till 1737. was, by the Bishops of the Three united Branches, *viz.* the *Moravian*, *Bohemian*, and *Polish*, after a mature Deliberation (see p. 12.) consecrated *May* 20. in the Year last-mentioned.

He and his Colleague, before they quitted *Europe*, one the second and the other the third time, caused the Election of another Bishop in the Synod at *Gotha* 1740. and when *Dr. Polycarp Muller*, of *Bohemian* Extraction, was chosen by a Majority of 39 Votes, the same was consecrated by them in the Month of *July* following.

The imminent Decay of *Dr. Jablonsky* occasioned the Consecration of the then Dean of the Seminary, *John Nitschman*, *Anno* 1741. by Two Bishops.

* His last Words in the often-mentioned *Ratio Disciplina*, &c. printed *London*, 1661.

Bishop David claiming his Dismission, and Bishop Polycarp dying in *Silesia*, June 1747. Leonard Dobra a Bohemian, the first Apostle to the *Caribbees*, and John Baron of *Watteville*, were duly consecrated in the Synod at *Herrnbaag ejusd. anni*, by all the remaining Bishops.

After having laid open thus the State of our Church in respect to the Magistracy and Ecclesiastical Order, let us return to the principal Matter of our Treatise, which is the *Spiritual*.

Here we presuppose, that the *Brethren* of the *Unity* have been made Choice of in the very Dawn of the Reformation, to continue, *pro gradu Epochæ*, that *Unitas Fratrum* begun by our Saviour near 1800 Years ago; and therefore to preserve, in respect to all Christian Denominations whatsoever, a perfect Modesty and Regard; to interfere in disturbing or judging of none, tho' even erroneous; but, on the contrary, to study the utmost possible Harmony with all those, who truly acknowledge the Whole of the Sacred Books, which the *Jews* and the *Christians* are the Guardians of, as the only Rule *credendum et agendum*; contenting themselves modestly with that Liberty due to the Dignity as well as Imperfection of human Minds, in respect to such Passages, as, by the Generality of the Scripture-spirit, admit of a different Viewing; but, on the other hand, avoiding seriously all sort of Sophistications or Detorsions of a truly plain one, and the disputing of which must needs involve the whole Conversation of Mankind in a Confusion of the most common Ideas, much greater than that of the Languages.

After this Supposition (*et salvâ Thesi vivificâ et fundamentalî, quod CREATOR REDEMPTOR Ecclesiæ sit et Proto-MARTYR*), Difference of Evangelical Teaching does not much affect us in our Way. The same subsisted as early as our Saviour's Time, and embarrassed, more or less, the whole Apostolic Age; and that not about Trifles neither.

Difference of Constitutions does not stand in our Way neither; for this also was in Being in our Saviour's Time. For neither did the *Jews* abjure *Judaism*, nor the *Greeks* embrace it; nor was there a Word to be heard of Renunciations of *Pharisaism*, *Essenism*, or other different Schools; altho' the Errors, into which they were fallen, did indeed drop away from every Heart, in proportion as it came nigh to the Faith; as the like is to this very Day supposed and found with all true Believers.

Toleration is, to single Souls and Labourers, always welcome, and sufficient. But since in *Christendom* this Modification does not admit of either the Mustardseed-Nature, or their Leaven-Quality, nor of the Fishing for Souls (which Three principal Characters in the acting Kingdom of Grace are, on the one hand, never previously to be disavowed, nor is it possible to renounce them; and, on the other, in respect of one Christian Congregation towards another, not only seem to set Altar against Altar, but also, unless when some Revolution or other public Calamity happens to screen it, meet commonly with a severe Trial); therefore it was a Condition *sine quâ non* of the divine Character of the true orthodox Brethrens *Unity*, to be *acknowledged* point-blank, in each of the critical Provinces among Protestants, at least once (for Change herein, thro' Tyranny or Levity, affect not a Church, but come under the Head of Persecutions). And altho' the Brethren could indeed very justly congratulate themselves, that when, after a general Applause of Three Centuries, they re-appeared in the Firmament of the Church, both their Hierarchy and Orthodoxy were

In Positivo,

α) by the Declarations of the *Danish, Swedish, Livonian, and Esthnish* Consistories, in the Years 1734, 35, 36, 41, 42, 44, and 45.

β) by the Transactions, as well with the Universities of *Jena, Halle, and Frankfort*, and the Church of *Wirttemberg, Basil, Geneva, and Brandenburg*, in the Years 1727, 28, 33, 34, 37, 39, 40, 41, 45, and 47.

As also with the *Greek and Russian, Polish and Bohemian* Churches, and, *mediante Cantuariensi*, with the *English*; and, thro' the Mouth of the

the late Dr. *Watts*, and by the Intervention of some excellent Pastors of *Amsterdam*, with the Presbyterian Churches, in the Years 1731, 35, 37, 38, 40, 44, and 48.

maintained, and formally established (in which respect the very Step the States-General made in 1743. was to us an agreeable Testimony); yet, notwithstanding, it became necessary, that the same should be also affirmed

In Contradictorio,

because, in case a Church either only gets thro' somehow *sub Schemate Tolerationis*, or remains, without any preceding Attacks, *in bonâ pace, patribus securius loquentibus*; then the solemn Acknowledging of a truly Catholic Brethrens Church, which is often promised to, and must needs now and then signalize, the Saviour and his Family, is not yet demonstrated.

It was therefore a respectable Providence (and Providence it was), that,

- a) The known Persecution some of our noted Adversaries raised, 1731. in *Saxony*, occasioned those public Examinations of 1732, 36, 48. and the Issues of the same, particularly that of *August 7. 1737.* and *September 20.* of this current Year. That,
- b) Since the first building of *Herrnbaag* was merely under Toleration; through the Accusation on Account of Religion, which from *Budingen**, in the Year 1740. was lodged against us at the Imperial Chancery at *Wezlar*, not only our Acquaintance with that supreme Tribunal was occasioned, by our becoming known and approved to all the Members individually, even to the Presidents and High Judge inclusively; and particularly the *Saxon* Representative's becoming and continuing for Six Years, even to his Death, a public Communicant with us; but also the *Questio Status* concerning us, thro' the casting out of the Accusation at *Wezlar*, remaining depending before the Princely Court at *Budingen*, was, *January 1. 1743.* in the most positive Terms decided in our Favour.
- c) That the Contradiction of the *Lutheran* and Reformed Clergy produced the Decisions given forth at *Berlin, Anno 1743, 46, and 47.* And since the Act of Parliament of 1747. granted us Exemptions in *America* on the Foot of Toleration; which did us not so much Good in *America*, as Disservice to our already fixed Agnition in *England* (not discontinued under all the Protestant Kings, from the Time that King *Edward VI.* had given it to us, preferably as well as previously to all other Protestant Churches †); and as the Toleration of Foreigners was represented to us as not at all provided by Law in *England*, but depending on the King's Pleasure, who, upon their humble Request, either confirms or denies it to one or another Body: Hence Providence so directed it,
- d) That on Occasion of the Verification of the Name and Title of the *Brethren*, alleged in their Petition to the Parliament; their only Episcopal Sister in the Protestant World, gave to all the preceding most solemn Documents the noblest, truest, and at the same time most essential Consummation.

* The Citizens of *Budingen*, justly alarmed at the closest Neighbourhood of an intire new and flourishing Town, instead of peaceably communicating thereabout with its Inhabitants, or the supreme Magistracy, took the wrong Method, and summon'd the Imperial Chancery to destroy us, *ex Capite Non-tolerantiae in Imperio.*

† The Brethren's Liturgy being not only printed at *London*, under the Title, *Forma ac ratio tota Ecclesiastici Ministerii, in peregrinorum, maxime Germanorum, Ecclesiâ instituta, Londini in Angliâ, 1550.* but one of our Bishops, having been in the Commission for Reforming Ecclesiastical Laws in *England.*

So that whereas now our real Existence has been asserted in all Places, where, with any Shew of Right, it could be called in question; we can henceforth be pretty indifferent about it in all other Countries, whether we are acknowledged in positive Words, or, supposing the Proof of our Point (whereof, after a Month's Warning, authentic Credentials can always be produced) are kindly tolerated, in the same manner as other Persuasions.

This brings us quite naturally to speak of the *Tropus's*; because some have imagined this Modification was rather a Step taken to prevent the Persecution of the Brethren settled here and there, than a seriously-supposed Oeconomy of our Saviour's.

Now here, on the one hand, it cannot be denied, that the Name falls short of fully expressing the *Materiale* of the thing: But yet, on the other, it is certain, in Fact, that the *Formale* thereof is not in the least subservient to the Toleration of our Members, according to the present Genius of the World. Nay, rather, it is undeniably the Handle to all the Troubles hitherto, which have been almost peculiar to the orthodox Congregation of the *Breibren*, at a Time, when both on the Religion's Side, not only the *Anabaptists*, *Socinians*, and *Fanatics* of all sorts, but also the *ἀνομοί*, *Naturalists*, and *Atheists*; and even the Persuasions which have an Influence upon the State, enjoy, from their respective Governments, such a mild Toleration, as was unknown to former Ages; yea, the devout People meet with a kind Treatment from the very World.

The Difficulties therefore, with regard to our *Tropus's*, cannot but be considered in a quite particular Light. But the thing itself cannot be conceived of aright, so long as it is looked upon as something hypothetical, if not even as a Mist raised before People's Eyes. For this is a prodigious Mistake.

Our *Tropus's*, in reality, have arisen out of the following quite unaffected Circumstances and Considerations (partly *facti*, partly *confilii*) in the *Unitas Fratrum*, regarding our present Call among the Protestant Christendom. (The honoured Reader will be so good here, as to go back with us a little.)

A) The Synod of *Sendomir*, and the Convention of *Prague*, had at different times proceeded so far, as one while to unite the different Constitutions of the *Hussites*, the Brethren, and the Adherents of the *Augustan* Confession, under a *Hussite* President, and a Con-director from among the Brethren (but keeping the *Lutheran* Party under; which demonstrably gives the Key to the bitter Hatred of that famous Divine at the Court of *Saxony*, Dr. *Hoe*):

And, at another time, to unite the Reformed and *Lutheran* Religions under the Brethrens Episcopacy, yet with pretty just Equality: And here, as they without Ground supposed an Unity of the several Schools, that is, confounded the Methods of Teaching; hence they met with those known Oppositions at *Wittenberg*, and in *Prussia*, which after some Years gave the Brethren in *Poland* Occasion to leave the *Lutherans* behind; and, on the other hand, in *Prussia* yielded the *Lutherans* a Handle totally to abolish the very Name of the *Breibren*: For Demonstration whereof I need go no farther, than the present Face of Things, compared with what was 100 or 150 Years ago

These Pieces of Injustice have, by the *Phænomenon* of *Herrnbuth*, as Bishop *Jablonsky*, writing to the Rev. Mr. *Mauclere*, well observes, really been put an End to; when, without entering into the political Measures of those at *Prague* (which just 100 Years after, just before the Coming of the Brethren, were revived at *Ratisbon* between the Reformed and *Lutherans*, and actually brought to bear), the Hearts of the *Moravian*, *Lutheran*, and Reformed Brethren were found very willing at *Herrnbuth* to give each other the right Hand, each having first their Due granted them.

And afterwards, not only a Foundation was, with the Privy of the late Bishop *Jablonsky*, wisely laid Anno 1733. at *Tubingen*, and 1737. at *Herrnbuth*, for dispensing the *Lutheran* Doctrine according to the *Moravian* Brethrens Discipline: But also it was with Success tried from Anno 1736. to 1738. at *Amsterdam*, and 1740. and 1741. at *Basil* and *Geneva*; moreover by the introducing the Synod of *Bern* realized in *Pensylvania*; and lastly, by renewing in *Brandenburg* the Reformed

Reformed President's Place in the General Synod; fully attained, that those of our Teachers, who might in Fact be of Opinion, that the Gospel would be more safely and precisely couched under the *Calvinistical* Modification, may, without Impediment from their Collegues, use the said Modification with Minds and Communities of the same Persuasion with themselves, and nevertheless be able to enjoy all the Privileges which the Brethrens Family possess: While, on the other hand, the *Moravian* Brethrens, and their strict Disciples Plan of Doctrine, is so much the more surely calculated for the happiest Combination of both Modifications, as the Witnesses, who are once acquainted therewith, certainly see themselves superior to the Objections of all Schools, and therein brought nearer to the very Days of our Lord; which, in their wide Field, as well among the several Eastern and Western Sects of Christendom, as among *Socinians*, *Jews*, *Naturalists*, and *Heathens*, makes them at once approved as *FRATRES LEGIS CHRISTI*, in which Quality they labour independently, and with Blessing.

And this is, so far as concerns the old Constitution of the Brethren, and the Restoration it has met with *postliminò*, the Case in Fact. Wherein it is farther to be observed, that even if there were no intrinsic Reasons for the Thing, yet natural Honesty of itself would still have required it thus. For however just a Right, Count *Zinzendorf* might suppose himself to have, to instruct the first *Moravians* who fled to him, according to his own Persuasion; yea, as much bound as he was thereto, on that Account, because the Stirring among the first Exiles was occasioned by *Lutheran* Ministers in *Silesia*; yet it would have appeared to him equally unjust, yea dishonest, on the other Side, by means of the Consecration he, as a reviving of the *Consensus* of *Sandomir*, received at *Berlin*, to rob the Reformed Branch *quasi aliud agendo*, of those *Bohemians*, *Moravians*, *Polanders*, *Scotch*, *Irish* and *English* Dissenters, *Dutch* and *Swiss*, who from time to time came among us, and manifestly belonged to the Reformed. Which now may be sufficient to set the Fact in its due Light, why the *Unitas Fratrum* have in their Synod maintained and procured both to the Reformed and *Lutheran* Religion their proper Share in the Direction.

B) In the next Place, as to the intrinsic Reason of the *Tropus's* in general, and why, notwithstanding they are the true Cause of all our Oppression in the World, we cannot let them drop; the State of the Case is this:

The Saviour has, as is well known, expressed himself very much to the Disadvantage of Profelyte-making to particular Opinions or Sects; he has by Word and Example honoured the original religious Constitution then actually in Being, *talem qualem*, and disapproved the Separation from it. But he has at the same time positively maintained, that the Brethren and Congregation-Affair (altho' it can very suitably be subordinated œconomically) is yet always in its Nature to be considered independently from the Religious State, and Public Worship; since it depends absolutely on the Holy Trinity itself, and the realizing that sovereign Transaction which It has with every single Heart; wherein Men have nothing at all farther to do, than to preach in Hope; to entertain, at their Desire, the Individuals gained by Preaching, to refresh them with all Sorts of spiritual Delicacies, and minister to them the Mysteries of the Church conformably to the general Ritual left us by our Saviour Himself.

Whereas now this Ministry is necessarily incapable of being tied either to Time, Country, House or Edifice, or Modification of Religious Conceptions; and if at any time *per accidens*, and for a Season, it should grow from Individuals to smaller or larger Bodies, is not therefore in the least to be fastened down; as indeed no sensible Father of a Family can in this Respect appropriate any thing of what he has, to his Wife or Children, till such time as their individual Heart's-Experience does of itself procure them the Admission to this Brotherhood:

Therefore, on the one hand, as the due Management of this nice Affair is neglected in almost all Religions out of the Brethrens Circle, this *Constitution of Brethren* ought to be kept up there.

But

But, on the *other* hand, the Christian Religions, and particularly that Persuasion, wherein each found his Souls born and brought up, must with the utmost Care be preserved; that so not only the bodily Children and Relations, who do not abide in the Covenant of the Gospel, but even the true living Souls themselves, in the Hour of Sifting, which may be apprehended from time to time, or in some *status extraordinarius*, may not have the Situation of mere Savages to pass into, and also lead their Children into the same; but, by their constant Attachment to some School, perhaps most properly calculated for them, wherein however Jesus Christ is preached, may get the Remembrance of their Creator and Redeemer, and of their Destination towards Him, always refreshed again; and in this manner be kept in such a proportionate Nearness and Connection with that spiritual Brotherhood, to which Jesus Christ has not only by his bloody Merit intitled the whole World, but, in respect of all those, who really reverence his Gospel, and either with their Hearts even take Part with it, in Opposition to the Unbelief of their own Mind (in which Sense one said once, *βοῦθα μὴ τῇ ἀπισίᾳ*), or at least do not, out of wilful Prejudice or Dislike, contradict it; does, as particular Objects of his gathering out of the *διασπορά*, or Scattering of their Ways and Circumstances, from time to time, by incomprehensible, but holy and effectual Remedies, actually give them Freedom: To which End, it is not so much our Business to open the Door, as barely to keep it open, or at least not to lock it. Wherefore also, in a true Society of Brethren in the primitive Way, a Limit can as little be set to *τρόποι παιδείας*, or a *numerus clausus* of them be assigned, as there can of Hearts which may yet present themselves, whose Heads think differently.

As it is manifest, that the Platform of *Apostolical* and *Episcopal* Duties differs exceedingly; the only remaining Thing we must necessarily deliver our Tenets upon, is this: That no Apostolical Teacher ought to gather People about him by Rules and Church-Order, much less intermeddle with his Hearers abandoning their respective Ecclesiastical Dwelling-places; and that, on the other hand, no Bishop, Presbyter, Deacon, or other Servant engaged in the Duty of any Christian Liturgy, ought to go on any Apostolical Errand, or, if once determined to this latter extraordinary (and also very equivocal) Vocation, must beforehand, by all means, during that Parenthesis, part with his Ecclesiastical Incumbrance and Connection.

We will close all with those Words recorded in the *Advocate's* last *Acceptation of that Office*, see Page 5.—“*Desinant cæteri Evangelici de Evangelio rixari, et incipiant secundum Evangelium vivere, utque ab omnibus Christo sacratis (addo, vel tales se profitentibus) vita Christianis digna exigi possit, tribunal Christi inter se ad leges ipsius Christi erigant; nos peculiaris cætus esse desinemus. Pereant sectæ, nostra etiam! modò non pereat quod usquam boni est, sed collectum in communem Ecclesiæ thesaurum commune sit.*”



ENCHIRIDION

THEOLOGICÆ PATRISTICÆ,

Ex Recensione

CENTURIATORUM MAGDEB.

Ad Commodius

Intelligendum IDIOMA

Unit. Fratrum Doctoribus familiare.

H h

* *P*ater dilecti et benedicti Filii tui Jesu Christi, per quem agnitionem Tui accepimus, &c. Polycarpus.

Mosis et aliorum prophetarum libri sermones sunt Christi seu de Christo, quia omnia quæ de Christo tenenda sunt, abunde complectuntur. Irenæus.

Dilectissimi ! ad plenum instructi sitis in Christo, qui ante secula genitus est à Patre : postea autem factus est ex Maria virgine, sine conversatione viri ; et nobiscum conversatus est sancte et sine querela. Ignatius.

Verè peperit Maria corpus, Deo in eo habitante, et vere natus est DEUS-VERBUM ex Virgine, corpus simile nobis, passibile, sine peccato induens. Vere conceptus est in utero, & factus est in utero ; formans & faciens sibi corpus ex virgine, sine semine ac colloctione viri, portatusque in utero, sicut & nos tempore portati sumus. Idem.

Hic, VERBUM-CHRISTUS, & ut nos olim essemus (erat enim in Deo), & ut bene essemus, Causa fuit. Nunc autem adparuit hic ipse, Verbum, qui solus est ambo, Deus & Homo. Irenæus.

Homo Verbum Dei factum est ; semetipsum homini, & hominem sibi semetipsum, assimilans. Idem.

Misericors Deus, & amans humanum genus, hæere fecit & adunivit hominem Deo. Si enim Homo non vicisset inimicum hominis, non juste victus esset inimicus. Rursus autem, nisi Deus donasset salutem, non firmiter haberemus eam ; & nisi homo conjunctus fuisset Deo nostro, non potuisset particeps fieri incorruptibilitatis. Oportuerat enim Mediatorem Dei & hominum, per suam ad utrosque domesticitatem & amicitiam & concordiam, utrosque reducere, & facere, ut Deus assumeret hominem, & homo se dederet Deo. Idem.

Sicut Homo erat, ut tentaretur, ita Verbum ut glorificaretur ; requiescente quidem Verbo, ut posset tentari, & inhonorari, & crucifigi, & mori. Idem.

Descendit Spiritus Sanctus in Filium Dei hominem factum : ut assuesceret cum illo habitare in genere humano, et requiescere in hominibus, atque operari in iis voluntatem Dei, & renovare eos à vetustate in novitatem Christi. Idem.

Mundus hic universus cum omnibus creaturis, à Deo Patre, Filio & Spiritu per Verbum conditus est.

Homo secundum similitudinem Dei formatus est, & per manus ejus plasmatus est.

Per hanc ordinationem & hujusmodi convenientiam, & talis factus & plasmatus homo, secundum imaginem & similitudinem infecti Dei : Patre quidem bene sentiente, Filio formante, Spiritu vero nutriente & augente, &c.

Spiritualium circumcissionem nos per Baptisma, utpote peccatores nati, à Domino miserante accepimus. Justinus Martyr.

Sempiterna nobis & ultima Lex Christus datus est, & Testamentum fidele : post quæ non lex ulla, non mandatum, non præceptum sequetur. Idem.

Si Lex potuisset lumen præbere gentibus ipsam recipientibus : quid opus fuisset Novo Testamento, quod Deus se missurum promisit ? Idem.

Spiritualis cum Lex esset : manifestavit tantummodo peccatum ; non autem interemit. Clemens Alex.

Finis legis est Christus, à lege prædictus, ad justitiam omni credenti.

Audivi quosdam dicentes : Si non invenero Evangelium in antiquis, non credam. Talibus autem ego dico : Mibi antiquitas Jesus Christus est, cui non obedire manifestus & irremissibilis est interitus. Ignatius.

Christus dilexit nos, dans seipsum pro nobis redemptionem, ut nos sanguine suo munderet ab antiqua impietate, & vitam nobis præstaret incipientibus jam perire, pro malitia, quæ erat in nobis. Ignatius.

Filius Dei, ut Deus & homo, lapsum Adam in integrum restituit. *Justinus.*

Cum ipse esset vita, propter nos pati voluit, ut ejus passione viveremus. *Clem. Alex.*

Fides est voluntaria anticipatio, pietatis assensio, rerum, quæ sperantur, substantia, argumentum eorum, quæ non videntur. *Idem.*

Quicumque venerit ad unitatem Ecclesiæ, suscipite eos cum omni mansuetudine, ut de lino & muscipula Diaboli empti, & digni Jesu Christo effecti, sempiternam salutem percipiant in regno Christi. *Ignatius.*

Tincti illuminamur, illuminati in filios adoptamur, adoptati perficimur, perfecti immortales reddimur, &c. Quid enim ei desit, qui Deum novit? Est enim revera absurdum, Dei vocari gratiam, quæ non sit perfecta & undequaque plena. *Clemen. Alex.*

Quando & mixtus calix, & sanctus panis, percipit verbum Dei, fit Eucharistia Sanguinis & Corporis Christi, ex quibus augetur & consistit carnis nostræ substantia. *Irenæus.*

Frangentes Panem, qui est medicamentum immortalitatis, &c. *Ignatius.*

Non locum, sed electorum congregationem adpello ecclesiam. *Clemens Alex.*

Columna et firmamentum ecclesiæ est Evangelium & Spiritus vitæ. *Irenæus.*

Siquis corruptionem & coinquinationem vocat, legitimam commixtionem, & filiorum procreationem; hujusmodi habet cohabitorem Draconem apostatam. *Ignatius.*

Habet matrimonium propria munera & ministeria, quæ ad Dominum pertinent. *Clemens Alex.*

Deum solum adoramus; vobis autem in aliis rebus læti servimus, Regesque vos & Principes hominum esse profiteamur, rogamusque, ut vos, cum regali potestate, sanam bonamque mentem habere inveniamini. *Justinus.*

Abz^{us} usus Deus in mundi creatione, et omnia, quæ condidit, per ipsum fecit. Hic principium dicitur, quia omnium est principium.

Sicut Eva seducta est, ut effugeret Deum; Sic Maria suasa est obedire Deo, uti virginis Evæ virgo Maria fieret Advocata. *Irenæus.*

Virgines custodi tamquam Sacramenta Christi. *Ignatius.*

Virgines itidem, quas vocant Viduas. *Idem.*

Omnis qui confitetur Jesum Christum in carne non venisse, Antichristus est, & qui non confitetur mysterium crucis, è Diabolo est. *Polycarpus.*

Nos tantum, inquit, a promiscua illa Venere absumus, ut ne intuitus quidem lascivior, aut libidini conjunctus permittatur*.

Non in meditatione Sermonis & structura verborum; sed in rebus opere declarandis, tamquam Doctrina viva, professio nostra posita est. *Idem.*

† Unus Deus Pater Verbi viventis, &c.

Unus Dominus solus ex solo, Figura & Imago Deitatis, & Virtus qua tota Creatura fieri potuit, &c.

Unus Spiritus Sanctus, ex Deo substantiam habens, & qui per Filium apparuit, perfecta viventium causa, Sanctitas Sanctificationis præstatrix, &c.

Trinitas perfecta majestate & sempiternitate minime dividitur neque abalienatur.

Neque itaque defuit unquam Filius Patri, nec Filio Spiritus Sanctus; sed invertibilis & immutabilis eadem Trinitas, &c. *Gregorius Thaum.*

In Virginem illabatur, carne, Spiritu Sancto cooperante, induitur.

Hic Deus noster, hic Christus est: qui Mediator duorum, hominem induit, quem perducatur ad Patrem. Quod homo est, esse Christus voluit: ut & homo possit esse quod Christus est, &c. Tunc in cælum circumfusa nube sublatus est, ut hominem quem dilexit, quem induit, quem à morte protexit, ad Patrem Victor imponeret.

Duo grata vocabula, FILIUS & DILECTUS, ipso Deo dictante, nostris sensibus imprimuntur.

Per omnia sibi Pater in Filio placuit, nec ulla in eo Serpentis reperta sunt vestigia, nec Sacerdotii ejus pænuit Deum, quoniam Sacrificium, quod in cruce obtulit, sic in beneficio Dei constat acceptabile, & perpetua virtute consistit, ut non minus hodie oblatio illa sit efficax, quam ea die qua de saucio latere Sanguis & Aqua exivit, & semper reservata in corpore plagæ salutis humanæ exigant pretium, & obedientiæ donativum requirant.

* In eundem modum loquitur *Athenagoras.*

† Ex Seculo III. & IV.

In novissimo tempore descendens de cœlis Deus Unigenitus, terreni Corporis testa ex Virgine se induens, totius mundi saniem, immunditiam quòque & putredinem rasit, atque mundavit, omnium peccata supportando. Postmodum pro impietatibus eorum deductus est in mortem, ejus livore omnes sanati sunt. *Tertullianus.*

Spiritus Sanctus omnibus Ecclesiæ Sacramentis interest, quæ ipse efficit, & confirmat. *Cyprianus.*

Ipsi Angeli velut procurationem animarum nostrarum tenent, quibus dum adhuc parvuli sumus, velut Tutoribus & Actoribus committimur. *Origenes.*

Defectui carnis nostræ, quæ à primitivis sæculis originalis mali infecta, langueret, ex Christi carne redditur fortitudo, & Sacramentorum communicatio——nos in tantum corroborat, ut de mundo & de diabolo, & de nobis ipsis victoria potiamur, & sacramentali gustu vivificis mysteriis inhaerentes una caro & unus Spiritus simus. *Cyprianus.*

Evangelium Christi à lege evocare debet ad gratiam, Evangelica gratia evacuat si ad legem Christum redigit. *Tertullianus.*

Omnia quaecunque fecerint homines——frustra faciunt, si non in fide fecerint; sine causa agunt, nisi in agnitione unius non geniti Dei Patris & in confessione unius unigeniti Filii ejus, Domini nostri Jesu Christi, & illuminatione Spiritus Sancti, hoc fecerint. Cyprianus.

Quomodo ad potandum vinum perveniri non potest, nisi botrus calcetur ante & prematur, sic nec nos Sanguinem Christi possemus bibere, nisi Christus calcatus prius fuisset & pressus. *Idem.*

Deus non vocis sed cordis auditor est, nec admonendus est clamoribus, qui cogitationes videt. Quod Hanna, ecclesiæ typum portans, custodit & servat, quæ Dominum non clamorosa petitione, sed tacite & modestè intra pectoris latebras precabatur, loquebatur prece occulta, sed manifesta fide, loquebatur non voce sed corde. *Tertullianus.*

Precantes sumus omnes semper pro Imperatoribus——pro ministris eorum ac potestatibus, pro statu seculi, pro rerum quiete, pro mora finis. *Idem.*

Periculosum est, de Deo, & vera dicere. *Origenes.*

Omnis qui vivit in Christo, semper in Sabbatis vivit & in requie. *Idem.*

Intelligentiæ vis & summa hæc est, ut suscipiat & honorificet homo communem Parentem generis humani, & rerum mirabilium fabricatorem. Lactantius.

Siquidem par non est, ut plures unum mundum ædificent. Si enim à multis fabricatus esset hic Mundus, imbecilles fuisse ejus fabros, arbitrandum foret: eo quod multorum opera ad unum opus requisita esset. Ipse opifex unum in universum Mundum condidit: ne de multorum numero multi etiam opifices existimarentur; sed ex uno opere unus quoque illius autor crederetur. *Atanasius.*

Ex Patre in veritate genitus, sine principio, sine tempore, & inenarrabiliter; non confrater existens Patri, non auspicatus ipsum esse, neque qui intermiserit unquam; verum semper Filius genuinus cum Patre existens, ex Patre sine tempore genitus, æqualis existens Deus ex Deo, lumen de lumine, Deus verus ex Deo vero, genitus, non creatus. Sed non ipse Pater, neque Pater ipse Filius: sed semper Deus Pater & Filius, & Spiritus Sanctus. Semper enim Spiritus cum Patre & Filio: non confrater Patri: non genitus, non creatus; verum ex Patre procedens, & de Filio accipiens: non alienus à Patre & Filio. *Epiphanius.*

Sufficit tibi scire, pastorem esse bonum; animam suam posuisse pro ovibus. Terminus hic sit divinæ cognitionis. Quantus autem sit Deus & quæ mensura ipsius, & qualis secundum essentiam: talia periculosa sunt interroganti; dubia verò apud interrogatum. Silentium autem, talium medela est. Basilus.

Pelagus immensum atque infinitum est, unigeniti Filii divina nativitas: & ignis comburens est, divinæ naturæ investigatio. Dic mihi, temerarie, quomodo in mente tua ipsum effinxisti creaturæ totius autorem infinitum, gloriosum atque terribilem: cujus ab adspectu creatura omnis liquefcit, ut cera à facie ignis? Non, stulte, terreris? qui teipsum nescis, creatorem explorare præsumis? Deus & Dominus, unigenitus Patris,

Patris, in excelsis ad Patris dextram residet: Angeli, Archangeli, Cherubin & Seraphin cum metu & tremore adstant illi, pressis deorsum cum horrore obrutibus. Cinis autem & pulvis, in terra sedens, scrutatur opificem? Dominum omnium conditorem perscrutatur? Infelix profecto, miser atque impudentissimus est qui scrutari cupit opificem suum.

Millia millium, & centies millies millena millia Angelorum & Archangelorum, cum horrore glorificant; trementes adorant: & homines lutei, pleni peccatis, de divinitate intrepide differunt? Non illorum exhorrescit corpus; non contremiscit animus: sed securi & garruli loquuntur. *Ephrem.*

Immortalis Deus, Filius unigenitus, dilectus Patris; qui per gratiam suam potestate divina hominem finxit ex terra: & cum vidisset humanum genus infirmum in malis jacere; descendit de caelo, voluntate Patris; & incarnatus in sanctae Virginis utero, atque ex ea genitus, sua voluntate processit: ut curaret omnes variis languoribus fatigatos, gratia atque miserationibus suis. Idem.

Servitus illius liberavit nos: & infirmitas ejus constituit validos: stulticia illius nos sapientes effecit.

Christi passio nostra est impatibilitas: illius mors, nostra immortalitas: illius fletus, nostra læticia: illius sepultura, nostra resurrectio: illius baptisma, nostra sanctificatio: illius vibices, nostra sunt sanitas: illius disciplina, pax nostra (ob pacem enim nostram ille castigatus est): illius ignominia, nostra gloria (unde gloriam petit in nostri gratiam): illius descensus, noster ascensus. Et cum in cruce dicit: Pater, in manus tuas commendo Spiritum meum; nos omnes in se Deo commendat. Membra enim illius sumus: & multa ista membra unum corpus sunt, quod est Ecclesia. *Atbanasius.*

Maximum in tota creatura testimonium, de divinitate Spiritus Sancti, corpus Domini est: quod ex Spiritu Sancto esse creditur secundum Evangelistam—Matth. i. 20. sicut Angelus ad Joseph dicit: Quod in ea natum est, de Spiritu Sancto est. *Idem.*

Non fallatur, si quis subintellegerit (Matth. i.) Sanctum Spiritum matrem esse, &c. *Victorinus.*

Mens nostra, à Spiritu S. illustrata, ad Filium respicit; & in illo, veluti imagine, Patrem contemplatur. *Basilius.*

Quæ Dei esse dicuntur, ea omnia per Filium facta sunt. *Atbanasius.*

Principio rerum Christus cum conderet orbem.

Vidit enim Deus esse bonum —————

Christus Dei filius Moyse legem dedit. *Prudentius.*

In caligine legem Deus dedit: quia in eo obscure insertum latebat mysterium dispensationis Christi, Dei nostri. *Atbanasius.*

Aliud est damnare legem, aliud, legi præferre Evangelium; quæ Apostolica doctrina est. In illa enim servi; in hoc præsens Dominus loquitur: ibi initia, hic perfectio est. *Hieronymus.*

Eucharistia est Sacramentorum consummatio. *Dionysius Alex.*

Anima nostra sponsa est immortalis sponsi: copula autem nuptiarum, coelestia Sacramenta sunt: Quia cum manducamus corpus ejus, & sanguinem bibimus; & ipse in nobis est, & nos in eo. *Ephrem.*

Ecclesia est ædificata ex costa Christi; in eo, quod punctum & apertum est ipsius latus, & mysteria sanguinis & aquæ pretia redemptionis facta sunt. *Epiphanius.*

* Sic vidi Moysen, sic vidi Prophetas, ut de Christo intelligerem loquentes. Denique quando venero ad Splendorem Christi, et quasi splendidissimum Lumen clari Solis adspexero; Lucernæ Lumen non possum videre. Numquid Lucernam si incendas in die, lucere potest? Si Sol luxerit, Lux Lucernæ non pater. Sic &, Christo præsentem, comparata Lex & Prophetæ penitus non apparent. Non detraho Legi & Prophetis, quin potius laudo; quia Christum prædicant. Sed

* Ex Seculo V.

sic lego Legem & Prophetas, ut non *permaneam in Lege & Prophetis, sed per legem & Prophetas ad Christum perveniam.* Chrysost.

In his Theologiam constituamus, in quæ nobis incarnatus tradidit Christus: ut Patrem in eo, & ipsum in Patre cogitemus: & de Sancto Spiritu sciamus, quia & ipsius est Filius, & a Patre procedit.

Ego quando lego Evangelium, & video ibi Testimonia de Lege, Testimonia de Prophetis, Solum Christum considero. Chrysost.

Clari & aperti evangelii Christi Sermones sunt super Lac legale.

In quo, per quem, & similia verba frequenter invenimus indifferenter accepta, de Patre, Filio, & Spiritu sancto: quod minime fieret, nisi ubique eadem esset Substantia. Chrysost.

Turbata est anima mea (Christus Job. xii. inquit): Pater, salvifica me ex hac Horâ. Hæc Dispensationis, non Divinitatis Verba sunt. Ita perturbatus est, ut etiam (ab hac hora) absolvi cuperet, si licuisset. Hæ sunt humanæ Naturæ Imbecillitates. Idem.

Propterea omnia Verba divina quamvis rustica sint & incomposita, viva sunt: quoniam intus in suis sensibus habent positam Veritatem Dei, quasi Sanguinem in Venis inclusum, & ideo vivificant audientem: Sicut testatur Petrus ad Christum dicens: Quo ibimus? Verba viva habes. Idem.

Deus non adeo suam spectat Dignitatem; ut nostram Salutem. Propterea alta & magna raro, & ea abscondita; sed humilia & abjecta frequenter loquitur. Idem.

Tribus modis Deus erat in Christo; primo, secundum infirmitatem omnis Creaturæ; quod ubique est. Eo autem modo Deus etiam est in peccatoribus. Secundo, juxta Sanctificationem, & peculiarem inhabitationem; qua in sanctis est. Tertio, secundum Plenitudinem Divinitatis, quod Christo sigillatim convenit, juxta illud: Quod in ipso habitat omnis plenitudo Divinitatis corporaliter.

Excusabilius est de Natura ineffabili non eloqui digna; quam definire contraria. Leo Magnus.

Quomodo non Privilegio utriusque Substantiæ Dominus esset omnium Christus; qui sibi universa aut Creatione aut Redemptione subegit? Afferte, inquit, Domino Gloriam & Honorem. Maximus.

Filius Dei non temporibus tantum; sed Seculis quoque omnibus superior est: quippe qui eorum Conditor & Artifex est. Per quem, inquit Paulus, fecit & Secula. Creatorem enim ante Creaturas omnino esse constat. Chrysost.

Deus itaque Dei Filius, par atque eadem de Patre Natura, Universitatis Creator & Dominus totius, ubique præsens, & universa excedens; in ordine temporum, quæ ipsius Dispositione decurrunt, hunc sibi Diem, quo in Salutem Mundi ex beata Virgine nasceretur, elegit, integro per omnia pudore generantis.

Hæc tibi, Christe Deus, tenui fragilique paratu

Pro nobis facimus. Nec enim te, Summe Creator,

Facta manu capiunt; toto quem Corpore Mundus

Non capit, angustum cui Cælum, Terraque punctum est. Paulinus.

Duas in Christo Generationes legimus. Ibi illum ex semetipso genuit Deus; Hic eum Virgo, Deo cooperante, concepit: ibi sine initio, hic sine exemplo: ibi natus ut conderet Vitam; hic factus, ut tolleretur mortem: ibi Patri natus; hic hominibus procreatus: illa Nativitate Hominem fecit; hac generatione Hominem liberavit. Maximus Taurinensis.

Hoc Corpus cruentatum, lancea vulneratum, fontes sanguinis & aquas universo Orbi salubres scaturivit. Chrysost.

Ille Deus Cæli, rerum Terræque Creator

Me propter, sacra Virgine natus Homo est. Prosper.

Unigenitus Dei factus est Filius Hominis: ut, qui Creator Mundi erat, fieret & Redemptor.

Spiritus quidem Sanctus, qui in Christo requievit, custodivit illum: ut sine peccato conciperetur, sine peccato nasceretur, & sine peccati macula ab hoc Mundo transiret. Primasius.

Nascens

Nascens Dominus noster Jesus Christus, Homo vetus, qui nunquam destitit esse Deus verus, *novæ Creaturæ in se fecit Exordium*; & in Ortus sui forma dedit humano Generi spirituale Principium; ut ad carnalis generationis abolenda Contagia, esset regenerandis Origo sine Semine Criminis, de quibus dicitur: qui non ex Sanguinibus, neque ex Voluntate Carnis, neque ex Voluntate Viri; sed *ex Deo* nati sunt. *Leo.*

Hodie per Hominem Filius Dei ingressus est in Mundum; cujus manu ante Hominem factus est Mundus.

Qui emit, alienum emit: qui autem redimit, id quod suum fuit proprie; & suum esse desinit.

Carnem igitur, mortemque meam meus ille Creator
Pertulit, & carum Morte redemit Opus.
Imbecilla quidem; sed naturalia Carnis
Gessit, & Affectus Corporis exhibuit.
In Cruce fixus Homo est; Deus è Cruce terruit Orbem:
Mortem Homo; verum mors ipsa Deum patitur.
Cernere quod Thomas coram & palpare jubetur,
Constanter stabili credere disco fide.
Insuper & Lateris, Manuum quoque Vulnera monstrat,
Et dubium digitos his jubet inferere.
Cerne, inquit, Latus, ecce, meum, Palmasque, Pedesque.
Ecce Crucis Clavos; Cuspidis ecce Viam. *Paulinus.*

Semper nobiscum est Christus; neque enim, nisi nobiscum esset Christus, super esset Ecclesia. *Chrysost.*

Æqualitatem inviolabilem quam habet Deitas, non corrumpit Humanitas: Et Creatoris ad Creaturam Descensio, credentium est ad æterna provectio. *Leo.*

Spiritus Sanctus latenter dabatur ante Domini Clarificationem: Post manifestationem autem Divinitatis ejus, manifestius datus est. *Augustinus.*

Dicuntur Angeli orationes & Vota nostra offerre Deo: non quia Deum doceant, sed quia Voluntatem ejus super his consulant, & quod, Deo jubente, completum esse cognoverint, hoc nobis evidenter vel latenter reportant. *Idem.*

Pertinemus ad Evangelium: pertinemus ad Novum Testamentum. Lex per Moysen data est: Gratia autem & Veritas per Jesum Christum facta est. *Interrogamus Apostolum, & dicit nobis: Quoniam non sumus sub Lege; sed sub Gratia.* Misit ergo Filium suum, factum ex Muliere, factum sub Lege: ut eos, qui sub Lege erant, redimeret, & ut adoptionem Filiorum reciperemus nos. *Idem.*

Perfectio Legis in Cruce Christi abscondita est. *Marcus Eremita.*

Christi Minitier, quem Christus suscepit, alienus est à Lege. Quis igitur es, qui judicas ex Lege alienum à Lege?— Quid adhuc Legem tenes, & non potius Christum amplecteris? Credentes morte Christi Legi se mortuos, et ab ea liberatos esse sciunt.— Perspicuum igitur est, quod a Lege absoluti sumus, tanquam mortui; subjectique sumus ei qui nos à Morte redemit. *Chrysost.*

Crux nobis totius Beatitudinis Causa est. Hæc nos a cæcitate liberavit erroris: hæc peregrinantes Cives ostendit: hæc Pacis firmamentum: hæc Bonorum omnium abunda Largitio. *Idem.*

Quisquis Christum induerit, is habet universam Virtutem. Qui vero ipse induendus est? si nobis intrinsecus & forinsecus omnia ipse solus fuerit: Si interna & externa Bona nostra ille solus fuerit: Porro nunquam ab eo destitui, indumentum vocatur.

Per ipsum salvabimur, non per nos: hoc est, si membrum ejus fuerimus. Cum enim omnia ardebunt, solum Corpus salvabitur *judicantis.*

Fides Origo Justitiæ, Sanctitatis Caput, Devotionis Principium, Religionis Fundamentum. *Chrysost.*

Ut doceret nos, etiam ipsum credere, doni esse, non meriti: inquit; Nemo venit ad me, nisi cui datum fuerit à Patre meo. Nemo venit ad me, nisi Pater, qui

qui milit me, traxerit eum. Non dixit, Duxerit: sed traxerit eum. Ista violentia cordi fit; non carni. Quid ergo moraris? Crede & venis: Ama & traheris. Ne arbitreris istam asperam molestamque Violentiam: dulcis est; suavis est: ipsa Suavitas te trahit. Nonne Ovis trahitur, cum esurienti herba monstratur?— Sic & tu veni ad Christum: *noli longa itinera meditari*. Ubi credis, ibi venis. Ad illum enim qui ubique est, *amando* venit; non navigando. *Augustinus.*

Oratio Corporis Christi non separatur à Capite, quod in suscepta Membrorum Natura manet, & orare totam Ecclesiam facit.

Christus nobis Propitiatio factus: ergo in ipso omne pœnitentiæ Sacrificium ministratur & agitur—*Ipsius est enim Pœnitentia*: & propter hanc, ut nos salvaret, advenit.

Non casu & simpliciter hi fontes (videlicet aquæ & sanguinis) ex Latere Christi in Cruce pendentis scaturierunt: sed quoniam ex ambobus Ecclesia constituta est. Sciunt hoc initiati: per aquam enim regenerati; sanguine & carne nutriti. Hinc Mysteria ortum habent: ut, quoties ad admirandum Calicem accedis, tanquam ab *ipso Latere* hauriens accedas. *Chrysost.*

Ipsa nos proprio sanguine pascit, & per omnia nos *sibi coagmentat*; unicuique fidelium semet ipsum per Mysterium *commiscet*, & quos genuit, per semet ipsum enutrit. Ut infantes labia Uberibus infigunt; *ita nos ex Uberibus spiritualis Poculi trahimus Spiritus Sancti Gratiam*. Idem.

Hoc accipite in pane, quod in Cruce pependit: & hoc accipite in Calice, quod effusum est de Christi Latere. *Augustinus.*

Quemadmodum, si quis igne liquefactam Ceram, alii ceræ similiter liquefactæ, ita miscuerit, ut unum quid ex utrisque *factum* videatur: Sic Communicatione Corporis Christi ipse in nobis est, & nos in ipso. Non poterat enim aliter corruptibilis hæc Natura corporis ad Incorruptibilitatem & Vitam traduci, nisi naturalis Vitæ Corpus ei adjungeretur. *Cyrillus Hieros.*

Non sufficit ipsi hominem fieri, flagellis iterum cædi, sed nos secum in unam (ut ita dicam) Massam reducit: neque id fide solum, sed re ipsa nos corpus suum efficit. Qua igitur re mundiorum esse non oportet eum, qui hoc sacrificio participaturus est? &c. Os, quod igne impletur spirituali? Lingua, quæ cruentatur hoc admirabili Sanguine? Ea namque re nos alimur, quam Angeli videntes tremunt; neque absque pavore, propter fulgorem, qui inde resilit, aspicere possunt, & nos in unam cum illo Massam reducimur: Christi Corpus unum & una Caro, &c. Quis Pastor unquam membris suis oves suas nutrit? *Chrysostomus.*

Sancta Ecclesia, Mater & Virgo corpore casta, prole fecunda, Sponsa Christi declarata, pie nutrit filios, quos Deo Patri dignos assignare contendit. *Augustinus.*

Ecclesia Mater spiritualis est. Ecclesia Sponsa Christi est, Gratia ejus dealbata, precioso Sanguine dotata. Totum possidet quod à Viro suo accepit in dote. Idem.

Ut Ecclesiæ mederetur, Sanguinem Filius effudit propter Ecclesiam. Hic Sanguis irrigat Ecclesiam, & ideo plantaria ejus marcescere non possunt; nec amittunt folia Arbusta ejus. Non subjacet necessitati temporis; nec est Conditioni obnoxia, ut per ætatem coma foliorum tegatur, hieme amittat. *Non tenetur Temporum Qualitate*: Sed Spiritus eam Sancti Gratia gubernat: et ideo non senescit, nec contrahitur, & multis impugnantibus non opprimitur. *Chrysostomus.*

Ex Latere Christi nascitur Ecclesia, non secus ac ex Costa Adami Eva creatur. Sicut Deus de Latere dormientis Adæ Fæminam creavit Evam: Sic de Latere secundi Adami, i. e. Christi dormientis exivit Sanguis & Aqua.

In Gloria Christi recte vivit Ecclesia, ut pulchritudo ejus Honor sit Viro ejus. Est enim & sancta Ecclesia Domino Jesu Christo in occulto Uxor. Occulte quippe atque intus in abscondito Secreto Spiritualis Anima humana inhæret Verbo Dei, ut sint duo in carne una. Quod magnum Conjugii Sacramentum in Christo & in Ecclesia commendat Apostolus.

Ecclesia in littore Maris inhabitat, ut videat aliorum Naufragia : ipsa immunis Periculi, expectat alios fluctuantes in freto istius mundi, qui circumferuntur omni Vento Doctrinae : Ipsa fidei radice immobilis perseverat.

Sancta Ecclesia in primitiis suis multitudine Gentium fecundata vix in fine mundi, *Judæos* quos invenerit, suscipit : & extrema colligens, eos quasi reliquias frugum ponit.

Primus Gradus Castitatis est sincera Virginitas : secundus autem, fidele Conjugium. Ergo Species secunda Virginitatis est, Matrimonii casta Dilectio. *Idem.*

Quod Dominus invitatus venerit ad nuptias, confirmare voluit, quod fecit nuptias. *Augustinus.*

Domini Jesu Gloria fuit CELARE Verbum : quia Deo minor in carne apparuit, magis se Hominem quam FILIUM DEI confiteri voluit : ut Diabolus eum non cognosceret, & ita Passione sua genus humanum redimeret ; quoniam si eum Diabolus cognovisset, nunquam cruci fixisset.

* Filius DEI Virtus & Sapientia est Patris. Sapientia, quæ cuncta disposuit, Virtus, quæ cuncta creavit. — Qui hoc in se naturaliter habet esse, quod Pater est.

Pater, qui ante non cognoscebatur, per Eum in hominum notitiam venit, unde & Verbum Patris & Splendor dicitur : quia per Eum & voluntas Patris agnoscitur, & ipsa divinitatis essentia declaratur.

— Totus in Christo DEUS, & totus in DEO Christus. Nulla hic recipi disseparatio potest, nulla decisio. Una tantum est simplex, una tantum pia & sana confessio, adorare, amare, colere Christum DEUM.

Qui est ante secula, verbum significatur, coæternum Patri, ne ex tempore aliquo existisse videretur, qui secula creavit universa. — Desinat ergo illorum insania, Creatorem temporum prædicare sub tempore.

Quoniam fide ac dilectione Christo adhareo, solum cum Patre & Spiritu sancto unum Deum videre concupisco.

Qui excelsum quæsierit in forma DEI, non eum reperiet, nisi credat in formam servi, in qua se idcirco humiliavit, ut nos jacentes erigeret.

Utramque debemus in Christo Domino naturam agnoscere, ut nec adversus CREATOREM videamur superbi, nec beneficii nostri Salvatoris existimemur ingrati ; ne apud Salvatorem ipse sibi deneget, quam quærit, salutem, qui Creatoris de DEO Patre veram denegat Deitatem.

Quia totum hominem Deus ille suscepit, ideo totius hominis in se passiones in veritate monstravit. Et animam quidem rationalem habens, quicquid fuit infirmitatis animæ, (sine peccato) suscepit & pertulit : ut dum humanæ animæ passiones, in anima quam accepit, vinceret, nostras quoque animas ab infirmitatibus liberaret.

Quiescenti — de lateris membro surgens Ecclesia nupsit.

Opus Dei est animas, quas creavit, colligere, & ad æternæ lucis gaudia revocare. Flagellari autem atque sputis illiniri, crucifigi, mori atque sepeliri, non hoc in sua substantia opus DEI est, sed opus hominis peccatoris. Sed peccata nostra ipse pertulit in corpore suo super lignum.

Omnipotens DEUS, sicut ex nihilo bona facere potuit ; ita, cum voluit, per incarnationis suæ mysterium etiam perditam bona reparavit, &c.

Miserus ergo Creator, ut redimeret, illam ad se debuit reducere, quam in perpetratione culpæ ex infirmitate aliquid constat habuisse.

Quis vero Pater noster & Mater, nisi Mediator DEI & hominum, Homo Christus Jesus ? &c.

Redemptor noster, totius Conditor creaturæ, ad hoc propriatus humanam voluit carnem assumere, ut divinitatis suæ gratia, disrupto quo tenebamur captivi vinculo servitutis pristinae, nos restitueret libertati, &c.

Per Sanguinem Christi misericorditer educamur, qui per legis litteram severe prius constringebamur.

Fatendum est, DEUM natum ex Foemina, non secundum divinitatem, sed secundum humanitatem. *Deum in cunis jacuisse*, pannosum, sordibus involutum, crevisse & profecisse ætate & sapientia, secundum humanitatem, non secundum divinitatem. Deum esurisse, sitisse, lassum ex itinere quievissse, non secundum divinitatem, sed secundum humanitatem. DEUM comprehensum manibus impiorum, judicatum, damnatum, crucifixum, latus lancea perforatum.

Rursus profitendum, Jesum Christum ante secula de Patre natum, Unum ex Trinitate, & *per eum facta* omnia visibilia & invisibilia; & *sine ipso factum esse nihil*.

Christus, quemadmodum secundum veram divinitatem DEUS Creator est hominum; ita secundum veram carnem Mediator est DEI & hominum.

Corpora nuda videre, & mutua cernere membra

Non pudet, atque rudis foedum nil sentit honestas;

Nam quæcunque bonus formavit membra Creator

Cur pudibunda forent? &c. *Prudentius*.

Tu, Christe potens! cui semper parcere promptum est,

Tu *Figulus* massam potis es reparare caducam,

Et confracta diu resolutaque fingere vasa, &c.

Quia timenti adhuc populo lex est transmissa per *servum*: diligentibus vero filiis *Evangelii* gratia collata est per *Dominum*, qui ad redemptionem nostram veniens, novum nobis Testamentum condidit, &c. — Non per legem Evangelium, sed per *sanctum Evangelium legem* didicimus.

Ille, qui potuit de luto hominem facere, idem potens est etiam lutulentum purgare, & valet *innocentiam perditam* restituere, qui sepultos & *membra perdit*a, revocat ad salutem.

Semper prae oculis habete, sanctæ animæ! regem Salomonem, (pacificum nostrum qui Christus est), quemadmodum passionem sustinuit, ut genus humanum ab interitu liberaret.

Dignum fuerat ut per eum fieret remissio, *per quem facta fuerat creatio*: & ipse esset largitor gratiæ, qui fuerit omnibus *Autor naturæ*.

Gratis omnia sua Pietate concedit, nec cujusquam meritum exigit, ut possit *proprio labore* salvari. Quid enim meruit latro, ut sic velociter Paradisum introiret? Quid publicanus, qui *repente* de Templo absolutus exivit? Ipse dedit confessionis subitum votum, qui donavit & præmium. Constat ergo pro nihilo peccatores salvos fieri, quando certum est conversionem gratuita largitate concedi.

Non ergo in fletibus, non in actibus nostris, sed in *Advocati nostri allegatione* confidamus.

Potest etiam intelligi, quod Christus tunc per fenestras prospexit, quando in Passione lancea perforato latere sanguine & aqua manante redemptionis & lavacri fundamenta produxit.

Traxit origo necem de semine, sed *Pater orbis*

Purgavit medicis crimina mortis aquis.

Ecclesia columba — *habitat* in foraminibus petrae, quia semper receptaculum habet in his, ex quibus sanata est, vulneribus Christi.

Soror Christi est ecclesia, de sanguine ejus reconciliata. Columba de Spiritu sancto immaculata baptismi sacramento. Bene autem ecclesia appellatur virgo, pulcherrima mulierum, quia de ea Paulus sic loquitur fidelibus: despondi vos uni viro, virginem castam exhibere Christo.

Tunc Christus universam sibi Ecclesiam despondit, quando in patibulum ascendit.

Domus ecclesiae sunt conventicula fidelium per totum orbem dispersa.

Mater nostra est regeneratrix Gratia, apud quam una columba colligitur, quia illos solos colligit, qui in simplicitate permanent, & ab unitate non scinduntur. Multi quippe fideles dum in id ipsum intendunt, dum uno desiderio Christi se invicem nutriunt, dum habentes cor unum & animam unam in caritate se uniunt, ex multis membris unum corpus efficiunt: omnesque in unitatis simplicitate & unitate viventes una columba existunt, quæ sola perfecta & electa *genetrici suæ* dicitur.

Christus cum tota sua Ecclesia, sive quæ adhuc versatur in terris, sive quæ cum eo jam regnat in coelis, *una persona est*. Et sicut est una anima, quæ diversa corporis membra vivificat; ita totam simul ecclesiam unus Spiritus sanctus vegetat & illustrat. Sicut namque Christus, qui est caput ecclesiæ, de Spiritu sancto conceptus est; sic sancta ecclesia, quæ corpus ejus est, eodem Spiritu sancto repletur ut vivat, ejus virtute firmatur, ut in unius fidei & caritatis compage subsistat.

Sancta ecclesia in filiis suis fide Christo ita conjungitur, spe suspenditur, caritate conglutinatur, ut nihil extra Christum diligat, ut eum sibi familiariter fide & amore inseparabilem teneat. Sancta ecclesia *gratia genetrice* nutritur, dum fide eruditur, carne sui sponsi pascitur, sanguine lavatur, scriptura divina saginatur, hujusmodi robusta nutrimentis dæmones expugnat, vitia suffocat, carnem domat, spiritum roborat, vitam expectat. Hoc Christus ecclesiæ sponsus visitando perfecit.

Minus fortasse (mali s. hypocritæ) nocuissent, si non eos sancta ecclesia introrsus admittens, usque ad cubile fidei reciperet: quos dum per professam fidem recipit, sibi proculdubio inevitabiles facit.

Scit sancta ecclesia in passionibus crescere, atque inter opprobria honorabilem vitam tenere; scit nec adversis dejici, nec de prosperis gloriari; scit bona sua misericordiæ Redemptoris, scit mala sua justitiæ tribuere Judicis: quod & bona illo largiente habeat, & mala illo permittente patiat.

* Sciendum, quod mos est scripturæ, ut ubi unius fit mentio personæ de trinitate, tota simul trinitas intelligatur.

Nihil creatum in Trinitate credendum, nihil inæquale, nihil ex *gratia* æquale, nihil anterius, posteriusve, aut minus; nihil corporeum, nihil corporaliter effigiatum, nihil sibi invisibile, nihil creaturis visibile, nihil confusum, sed unum perfectum, quia totum ex uno: & unum, non tamen solitarium, *ὁμοῦσιος* ergo.

Filius utique omnium *principium* est.

Christus unus & solus Deus cum Patre & Spiritu sancto, *regnans per omne seculum*.

Christus dicitur principium, eo quod ab ipso sunt omnia & quia ante eum nihil est. Finis, vel quia dignatus est in fine seculorum humiliter in carne nasci & mori: vel quia quicquid agimus, ad illum referimus: & cum ad illum pervenerimus, ultrà quod quæramus non habemus.

Sicut Christus communicavit nostræ substantiæ, per assumptionem hominis: sic et nos participes ejus sumus per assumptionem corporis & sanguinis ejus.

Secundus Adam, id est, Dominus ipse & conditor noster natus ex virgine, ut imaginem in nobis suam & similitudinem exemplis suis restauraret & donis.

Ipsa natura suscipienda erat, quæ liberanda; & ne quis forte sexus à suo Creatore se contemptum putaret, *virum* suscepit, natus ex *femina* est.

Christus Deus & homo, una persona est in trinitate.

Hic propheta & Dominus omnium prophetarum, Conditor *utriusque* testamenti, nec ab alio quam à se vult requiri veritatem aut sanitatem.

Nullum majus donum præstare poterat hominibus Deus, quàm quod Verbum suum, per quem omnia condidit, illis *Caput* faceret, & ipsos homines tanquam membra ei coaptaret: & cum Patre Deus esset, & cum hominibus homo: qui & *orat pro nobis*, & *orat in nobis*; & *adoratur à nobis*: orat pro nobis, quia sacerdos & victima est: orat in nobis, quia caput nostrum est. Nec hoc mirum, si sunt in una voce Christus & ecclesia sua, quia sunt in uno corpore. Oratur a nobis ut Deus noster, oratur in forma Dei, orat in forma servi.

Tu Domine Jesu Christe *Pater* es creatione & Deitate, tu es *frater* redemptione & humanitate: tu es Dominus naturalis, non extraneus: quicquid habemus, à te habemus, & in fine a te expectamus, — Domine DEUS, Creator & Redemptor noster.

Sicut homo pupillam oculi sui sedulo custodit, sic Domine Jesu Christe, amicum & dilectum tuum protegis, defendis & custodis, ne in peccatum labatur, neve a diabolo affligatur.

Christus est exemplum, Christus lex est: id est, Liber & Forma imitandi quæ fecit & docuit; vitandi, quæ ipse vitavit & prohibuit.

Quem-

Quemadmodum si quis per pulverem graditur, necesse est ut saltem pedes ejus impulverentur, quos lavare necesse est, sic quisquis in hac vita, quæ pulverulentæ viæ comparatur, versatur, quantumcunque perfectus sit, non tamen penitus ab omni peccato immunis existit, & ideo *saltem lavatione pedum* indiget. Unde dictum est: qui totus est lotus, non indiget, nisi ut pedes lavet.

Nemo necessitate credit, sed voluntate.

Sciendum quod Adam non sicut Eva deceptus fuit, ut crederet se sicut Deum unquam futurum: sed quia maluit non turbare uxorem, resistendo ejus persuasioni, quam obedire præceptis creatoris.

Tacere veritatem non (semper) est peccatum, quod inde apparet, quia Christus, qui solus non peccavit, veritatem tacuit, cum dicit, *Multa habeo*, &c.

Ne credas, Verbum propter Te incarnatum tantum creaturam & non Creatorem esse: quod hoc nomen Christi in vanum sumere esset. Nam ut testatur Ecclesiastes: omnis creatura, quæ sub sole est, *vanitas* est. *Conf. Job. X.*

Dominus & salvator noster januam nobis salutis in dextro latere sui cordis voluit aperire: per cujus sacramenta abluti & sanctificati, altiorem regni cœlestis aulam possumus intrare.

Christus eorum fidem *fitit*, pro quibus sanguinem fudit.

Quid est credere nisi, credendo amare, credendo diligere, credendo ad eum ire, & ejus membris incorporari?

Sicut ex latere Adam dormientis nata est Eva, ita ex latere Christi in cruce dormientis exierunt sacramenta, ex quibus constituta est ecclesia.

Tu es Deus meus; Tu creâsti me, per alium recreari nequeo, nisi per TE, per quem creatus sum. Creâsti me per Deum Verbum manens apud Te, recreas per Verbum carnem factum propter nos.

Corpus & sanguis Christi in stabilimentum animæ nostræ & corporis inconsumtum & incorruptum, non in secessum iens, sed in nostram substantiam & conservationem, omnimodi nocimenti reparatio, sordis omnis purgatio.

Hæreditas ecclesiæ est Christus, qui pascet eam in futuro, quando ipse erit omnia in omnibus; ipsa quoque ecclesia est hæreditas Christi, quia ipse excolit eam doctrina sua; & ipsa pascit eum bonis operibus suis, quibus ipse tanquam bono cibo delectatur.

Dormivit in cruce Christus, pungitur latus illius lancea, ut sacramentis, quæ inde fluunt formetur ecclesia.

Singulæ ecclesiæ ideo stellis comparantur, quia sicut stella differt a stella in claritate, ita diversæ in diversorum charismatum concessione. Alia enim prævalet in largitate, alia in *castitate*.

Christus est sponsus verus, sponsa vero sancta ecclesia ex omnibus congregata gentibus, de qua Apostolus ait: despondi vos uni viro virginem castam exhibere Christo.

Turturis fertur hæc esse natura, ut si jugalis sui fuerit solatio deserta, nulli ulterius alteri copuletur. Quod ecclesiæ castitati congruenter aptatur: quæ etsi Domini sponsi sui morte viduata est, tanta tamen ejus memoria, quem resurrexisse a mortuis, & in cœlis jam regnare novit, tenetur, ut nullatenus externorum possit recipere consortium, solo illius ad quem se quandoque perventuram sperat, amore contenta.

Unusquisque Evangelii prædicator ita debet in ecclesia laborare, ut defuncto Fratri, id est, Christo, suscitet semen.

Perfecta libertas est Christo servire, illum diligere, qui vere nos liberavit, qui verus est filius Dei, non servus; sed in forma servi Dominus.

Notandum est, quod duo sunt ordines *electorum* in judicio futuri: unus *judicantium* cum Domino, alius *judicatorum* a Domino.

Venientium alii judicabunt, alii judicabuntur. Eorum qui judicabuntur, alii salvabuntur, alii non.

Nisi nobiscum Christus dormierit & in morte requieverit, calorem æternæ vitæ accipere non valemus.

Hæc est nostra civitas & patria, ad quam in seculi nascentis exordio à Deo Christo creati sumus.

Creatorem nostrum nunquam negabimus, neque ab ejus cultu avelli nos patiemur: Alium Deum præter Jesum Christum Dominum nostrum colere & adorare nescimus: quia Christiani sumus, pro ejus nomine mori cupimus.

Patrem a nullo factum vel genitum dicimus: ipsum autem Dominum Jesum Christum, Dei filium & Creatorem omnium ex substantia patris ante sæcula genitum, descendisse ultimo tempore pro redemptione mundi a patre, &c.

Cujus morte & sanguine mundati, remissionem peccatorum consecuti sumus, resuscitandi ab eo, in ea qua resurrexit idem Dominus forma.

Natus a Deo *sine matre*, natus a virgine *sine patre*, solum verbum caro factum est, & habitavit in nobis. Ecclesiam Catholicam credimus, sine macula & ruga corpus ejus esse, regnumque habituram cum capite suo omnipotente, Christo Jesu, postquam hoc corruptibile induxerit incorruptionem, & mortale immortalitatem: ut sit Deus omnia in omnibus. Hæc fide corda purificantur, hæc hæreses extirpantur, in hac omnis ecclesia in seculo præsentis, gloriatur. Et non alia fide est salus: nec enim nomen aliud est sub coelo datum hominibus, in quo oporteat nos salvos fieri.

Ignorantia scripturarum est ignorantia Christi.

De Domino & ejus corpore tanquam de uno loquitur scriptura.

Nullus habet potestatem *emittendi* spiritum, nisi qui animarum Conditor est. In Marc. c. 15.

De duabus naturis ita scribit Isidorus: ex utero virginis minor dicitur patre Christus, scilicet juxta humanam assumptionem, non juxta divinitatem. Christus & in forma servi, propter conceptionis excellentiam, Dominus est hominum, &c. Ipse æternus est ex patre, temporalis ex matre, &c. Ipse conditoris templum, ipse conditor templi: ipse autor operis, ipse opus auctoris, &c. Ideo Deus in homine venit, quia per se ipsum ab hominibus cognosci non potuit.

Ipse conditor omnium ac redemptor cum posset in suæ divinitatis majestate in sæculum veniendo mortales perterrere, humanitate magis inestimabili clementia humiliter ad nostra descendens, quos creavit dignatus est & redimere, qui & spontaneam de nobis veræ de se fidei confessionem expectat.

Confidera quanta pro absolutione nostri & liberatione, Creator Dominusque noster pertulerit, quibusque contumeliis se afficiendum tradiderit, ut nos a vinculis potestatis diabolicæ liberaret.

In fabrica Christi, qui ædificantur de imis, levantur ad summa: in fabrica vero Diaboli, de summis ad ima præcipitantur.

In *illo utique corpore* venit Christus, quod pro nostra salute susceptum, pro nostra absolutione natum, & pro nostrorum vulnerum medicinalancea clavisque confixum est. Prima enim erit in reos in toleranda sententia venerandarum præsentia cicatricum, illa clavorum signa bonis salutaria, malis terribilia, *quæ usque ad diem judicii non delentur.*

Quæ lex & prophetæ cecinerunt occulta fuerunt, sed per passionem Christi velum illud scissum est: & quæ fuerunt obscurata Judæis, Christianis revelata sunt.

Quantum coelum distat a terra, tantum nostra opinatio a natura illius separatur, & idcirco debent verba esse *moderata*. Sicut enim qui in multis cogitationibus est, ea somniat frequenter de quibus cogitat: ita qui plura voluerit de divinitate differere, *incidit in stultitiam.*

Noli dicere Aliud & Aliud, sed dic Alius & Alius: non Aliud in substantia, sed Alius in persona: non pater major, non filius minor in divinitatis gloria, sed crede dicenti UNUM Sumus. Ideo quod dixit ipsa veritas, *Unum*, liberat te ab *Ario*, quod dixit *sumus*, liberat te a *Sabellio*. Si unum, non ergo diversum: si sunt, non ergo solus.

Christus pro loco, vel tempore, vel causa, esca & potus ecclesiæ factus est, per corporis sui & sanguinis sacramentum.

Christus est facies Dei, quia per eum se pater hominibus manifestavit.

Jam, ne nos de generatione Dei differamus quæstiones, cum Paulus judicaverit nihil se scire nisi Christum Jesum, & hunc crucifixum.

Petrus nihil amplius quam Christum Dei filium putaverit confitendum : nos & quando, & quomodo natus sit, & quantus sit, humanæ infirmitatis contemplatione rimamur. Finis fidei meæ Christus est, finis fidei meæ Dei filius est, non libet mihi scire generationis seriem, non licet tamen nescire generationis fidem.

Christus Deus noster dicitur secundum *Creationem*, quia Dei est Creare.

Christus vermis, quia & mortalis & de virgine sine virili commixtione natus, ut vermis de materia nascitur sine patre.

Christus de substantia virginis carnem assumpsit, quam assumendo *purificavit*.

Divinitas redemptoris nostri tegmine se humanæ naturæ, quasi umbraculo quodam obtexit : quo mediante virginis eum viscera ferre sufficerent, sicque virtus altissimi obumbravit eam, dum divina Christi potentia & eam præsentialem implevit, & ut capi ab illa posset, substantia se nostræ fragilitatis obnubilavit.

Procedens Christus de thalamo suo, id est de virginali utero, qui recte dicitur thalamus, quia in illo humanitate assumpta, ecclesiam sibi tanquam sponsam sociavit.

Possidebat Diabolus genus humanum, & reos suppliciorum tenebat chirographo peccatorum. Dominabatur in cordibus infidelium : ad creaturam colendam deferendo creatorem, deceptos captivosque trahebat. Per Christi autem fidem, quæ morte ejus & resurrectione firmata est : per ejus sanguinem qui in remissionem fusus est peccatorum, millia credentium a dominatu diaboli liberantur, Christi corpori copulantur, & sub tanto Capite uno ejus spiritu fidelia membra vegetantur.

Seipsum medicum dicit, qui miro medicandi genere vulneratus est propter iniquitates nostras, & livore ejus sanati sumus. Sanos autem & justos appellat eos, qui ignorantes Dei justitiam & suam volentes constituere, justitiæ Dei non sunt subjecti : qui ex lege præsumentes, evangelii gratiam non quærunt. Porro male habentes & peccatores vocat eos, qui suæ fragilitatis conscientia devicti, nec per legem se justificari posse videntes, Christi gratiæ poenitendo colla submittunt.

Creator hominis peccatum per seipsum expiare voluit, & non per angelum, quia non sufficebat angeli meritum ad redemptionem totius generis humani : nec tantum sceleris incurrisset Diabolus in nece angeli, quantum incurrit in nece Creatoris.

Non quod ipse peccatum haberet : sed quod pro nobis peccatum factus est, ut nos a peccato liberaret : qui aliquando ex persona solius Capitis loquitur, quod est ipse salvator natus ex Maria virgine : aliquando ex persona corporis sui, quod est sancta ecclesia diffusa toto orbe terrarum.

(Pater Jesu Christi) misit filium unigenitum Deum, per quem creavit hominem, ut per eundem redimeretur per quem creatus est : qui carnem ex virgine assumens, ita humanæ naturæ adunatus est, ut idem esset homo, qui Deus est, & Deus qui homo, &c.

Væ quippe ei, qui cum corruerit, Christum in se non habet erigentem.

In principio, id est in filio fecit Deus coelum & terram ; principium Christus est, qui in Evangelio dicit : ego sum principium.

Diabolus Rex mundi fuit ante adventum Christi.

Mulier de latere viri dormientis ædificata legitur, & non de terræ plasmate sicut vir : certe mysterii causa significans, quod Christus propter ecclesiam in cruce dormivit, ex cujus latere——manavit.

Ex passione Christi processit ecclesiæ constitutio.

Filius suscitavit semetipsum.

Non propter semet ipsum vindicat Deus in peccatorem, quasi ulciscens injuriam *suam* : nihil enim tale recipit in se natura divina : sed ad utilitatem nostram facit omnia, pro utilitate nostra & correptiones ducit & poenas, non ut se vindicet, sed ut nos emendet.

De latere Christi in cruce per mortem sopiti, sacramenta salutis exierunt.

Tu Jesu Christe es causa efficiens & finalis amoris & dilectionis, ut occasionem habes glorificandi nos : quia tu occasionem das, tu affectionem creas, tu desiderium consummas.

Non

Non ideo in peccatis concipiuntur homines, quia peccatum est misceri conjugibus. Opus hoc castum in conjugē non habet culpam, sed origo peccati secum trahit, quasi ex radice debitam poenam. Non enim maritus, quia maritus est, mortalis est. Erat enim & Dominus mortalis, sed non de peccato, suscepit poenam nostram, culpam non novit.

Quanta distantia est inter Moysen & Christum, tanta distantia est inter legem & Evangelium, & inter doctores legis & Evangelii.

Non tam facile me refecisti quam fecisti, nam semel dicendo me fecisti, sed reficiendo & dixisti multa, & gessisti mira, & pertulisti dura, nec tantum dura sed & indigna.

Eva designat Ecclesiam, sponsam Christi — de latere morientis Christi profluxit.

De latere Christi pendens in cruce Ecclesia formata est, quando unus militum lancea a latus ejus aperuit, & continuo exivit sanguis redemptionis & aqua baptismatis.

Christus est pupilla Ecclesiae suae: quia ille solus discernit suos a non suis.

Quamdiu non habemus perfectionem angeli, non habeamus praesumptionem diaboli.

In Abraham & aliis justis praecessoribus Christi, nunquam fuit originale peccatum prorsus deletum, nisi per sanguinem Christi.

* Sancta Scriptura, aliquando cibus, aliquando vero potus est. Quicquid exponitur ut intelligatur, quasi manditur ut glutitur. Apertiora & manifesta bibimus, quae etiam non exposita intelligere valemus.

Pro Judaicis omnibus, nova nobis facta sunt omnia: pro lege, Evangelium, pro Hierosolymis, coelum: pro templo, interior cortina, in qua sacrosancta Trinitas residet: pro circumcisione, baptisma: pro manna, corpus Dei: pro aqua, Sanguis Domini; pro virga Moysae vel Aaronis, crux: pro agno, filius Dei, omniaque alia ad eandem rationem.

Omnia per ipsum facta sunt, &c. Si te offenderit *res per*, & quaeris invenire in scriptura sermonem quendam qui dicat, quod *Verbum ipsum fecerit omnia*, audi David: principio *tu Domine* terram fundasti, & opera *manuum tuarum* sunt coeli. Vides quomodo non dixit: *quia per te* facti sunt coeli & fundata est terra: sed *TU* fundasti, & opera *manuum tuarum* sunt coeli. Qui & haec de unigenito, & non de patre dicit.

Privatam mulieris institutionem omnino divus Apostolus recipit & permittit. Sic Prisca Apollinem instituit. *Theophylactus*.

Quam magnum & admirabile: Deum hominem fieri, creatorem creaturam: vitam angelorum, ne fame moriatur lacte nutrirī: eum qui orbem portat, puellae manibus bajulari, Dei virtutem, humana imbecillitate lassari: ex quo & per quem omnia vivunt, occidi.

Sicut protoplastus in paradiso, quasi flos emicuit in primo seculo: sic filius Dei nova lux, nostro natus apparuit seculo, ut filios Dei *dispersos congregaret in unum*.

Christi regis nostri opprobria sacramenta nostra sunt.

Soporato Adae costa detrahitur, mulierque formatur: passio Christo in cruce, Ecclesia nascitur.

Mors, unde mortem totius humani generis traxit defectus, mortua est, quando in ligno mortua vita fuit.

Pontifex noster Christus Dominus, in se quidem non peccavit, sed pro eis quos sibi compaginavit *peccatum factum fuit*, Rom. viii. Horum peccatum nec ipse unquam ignoravit, qui omnia praenoscit antequam fiant: nec donec ipsi qui per ignorantiam peccaverant, peccatum suum agnoscerent, hostiae suae oblationem distulit.

Quisquis lepra spiritali fuerit obsessus, si sanari desiderat, sine Christi sanguine nec veniam consequi, nec a peccatis suis poterit purificari.

In passione dominica, perpetua & certa credentibus laetitia reposita est.

Non ceu imbecillis passus est, sed voluntarius, qui in crucem etiam sublatus propriam ostendit potentiam solem obscurans, terram concutiens, monumenta aperiens.

Recte ac pulere Christus illam imaginem, quam Adam perdiderat, quamque per divinam insufflationem acceperat, renovans, sacris suis tradidit Apostolis, perque ipsos cunctis credentibus.

Præstat cum patre, quod postularat a patre, quia Mediator est & Creator. Mediator ut poscat : Creator ut tribuat.

Si quid novit pater, non sine filio novit ; ipse enim est sapientia ejus : si quid potest pater, non sine filio potest ; ipse enim est ejus potentia. Non igitur inferior filius patre.

Sane *Latini* male hæc exponentes, & minus recte intelligentes, dicunt quod spiritus etiam ex filio procedat. Nos autem hoc primum quidem dicimus ad eos, quod aliud sit esse ex quopiam, & aliud esse cujusdam ; ut spiritus est quidem spiritus filii absque dubio, & ab omni scriptura approbatum : cæterum esse ex filio, nulla scriptura testatur, ut ne duo principia spiritus introducamus, patrem & filium. *Theophyl.* in *Joan.*

Logos in patre cum patre, Deus in Deo sine tempore & loco, omnia localia, cuncta temporalia absque sui mutabilitate vel defectu procreata ordinavit, suisque singula generibus & speciebus ad effectum suæ conditionis & proprietatis distinxit : & per verbum (*diastonem*) non transitorium vel commune nobis, sed æternum, ad voluntatem & effectum gratiæ creatricis, ut placuit, cuncta perduxit.

Prima hominis conditio, quia primus homo non est natus, sed factus. Secunda d latere viri, Tertia ex viro & foemina, quarta, Dei & hominis, sine viro de foemina. Jam erat una, sine viro & foemina ; altera de viro sine foemina ; tertia de viro & foemina, restabat quarta, sine viro de foemina. Sed ista quarta liberavit tres ; factus sub lege, ut eos qui sub lege erant redimeret. Ipse enim sub lege tamdiu fuit, donec baptizatus, novi Testamenti inceptis Evangelion prædicare.

Anima hominis est instar citharoedi, membra vero ut cithara. Male namque & inapte pulsante citharoedo, male habet quoque cithara.

Anima pulcra sane a Deo condita est, gratiosa, blanda, jucunda, inspirationis gratiam accipiens : fit autem *meretrix* quando a voluntate incantata fuerit, effascinataque ut a vero bono deficiat usque adeo, ut vel aliis ducatum præstet in veneficiis voluptatum.

Dominus homini varias dedit leges : unam, in paradiso : secundam, tempore Noe : tertiam, sub Abraham, nempe circumcisionem. Quartam, per Moysen : quintam, per prophetas. Omnes igitur illæ leges si conferantur cum Evangelii evidentia & virtute, sunt quid ? Con. *Theophyl.* in *Job.* 2.

Testimonium Jesu est, quod testificati sunt prophetæ, imo spiritus sanctus per prophetas de Christi & Ecclesiæ sacramentis. Hinc est illud primi prophetantis testimonium : relinquet homo patrem & matrem suam, & adhærebit uxori suæ : & erunt duo in carne una. [Quod Apostolus exponens : magnum est hoc sacramentum, ego autem dico in Christo & Ecclesia.]

Lex est plantatio Dei, non igitur illa eradicata est. Manet enim radix ejus spiritus qui in occulto est. Folia autem, hoc est apparens littera defluunt. Legem enim, ultra, non juxta litteram, sed juxta spiritum intelligimus. In Ep. Pauli ad Titum, c. 2.

Falsus etiam testis est, qui non eodem dicta sensu intelligit, quo dicuntur.

Lex atramento scribebatur, Evangelium autem in vobis per spiritum scriptum est. Quanto intervallo spiritus ab atramento distat, & cor a lapide, tantum & novum testamentum a lege discrepat.

Perfecta scientia est & consummata justitia, eum nosse illique per caritatem & passionis suæ jugem memoriam adhærere, in quo & habitat omnis plenitudo divinitatis corporaliter, & in quo sunt omnes thesauri sapientiæ & scientiæ Dei absconditi.

Sicut mulier illa fluxum sanguinis sustinens fimbria vestimenti ejus sanata est, sic ecclesia per passionis sacræ memoriam, quæ a præsentia Christi corporali usque ad nos demissa est, salutem consequitur perpetuam. *Radulphus.*

Nisi non ideo tantum vocamur, quia credimus : sed quia *credita sunt nobis* de Deo arcana, quæ ne angeli quidem norunt.

Lex quidem voluit justificare hominem, non potuit autem præstare : fides autem illud perfecit. Haud igitur destruit legem fides, sed statuit potius. Per hoc statuendi vocabulum ostendit jacere legem. Nam qui jacet, opus habet erectore, qui ipsum statuat, erigatque in pedes.

Qui credit, totum se dat Deo, cum lacrymis illi colloquens, quasi pedes Domini in precando tenere se putans.

Omnis anima si contigerit vestem, hoc est, incarnationem Jesu, & crediderit, quod incarnatus sit filius Dei, sanctificabitur.

Per fidem historie tam veteris quam novi Testamenti intramus templum Dei, & incorporamur populo Dei. *Radulph. l. 10. c. 1.*

Fides recta ex scripturis est. Ejus gratia inquit: *qui credit in me, sicut scriptura dicit*: hoc est, quemadmodum testatur de me scriptura, quod filius sum Dei, quod Creator, quod Dominus universi, &c.

Conditus es in Christo Jesu, & nova creatura factus es in Christo Jesu, defuncto veteri homine in baptismo. Quemadmodum principio cum non esses, produxit te ut esses, sic etiamnum ut bene esses, te protulit.

Quicquid sapientiæ, quicquid boni habemus, in obsequium Creatoris totum exhibere debemus. Nos enim omnes de plenitudine ejus accepimus.

Hoc, quod in calice est, illud est, quod ex latere effluxit Christi, sanguis nimirum pretiosus. Ex eo accipientes communicamus: hoc est, unimur Christo.

Electorum ecclesiam idcirco divinum eloquium mulierem appellat, quia ab sponse coelesti tanquam sponsa annulo fidei subarrhatur: hæc enim est illa sponsa, cui à Domino per prophetam dicitur, Desponsavi te mihi in justitia. Et cujus membra Paulus alloquitur, dicens: despondi vos uni viro, virginem castam exhibere Christo.

Omnem ergo ecclesiam sacerdotium sanctum appellat, quod sola domus Aaron in lege nomen & officium habuit: quia nimirum omnes summi sacerdotis membra sumus, cuncti oleo lætitiæ signamur, universis congruit quod subdit.

Adam dicitur similitudo Christi: quia sicut Adam à Deo solus constitutus est, ut ab eo procrearentur alii, & sicut *de latere dormientis procreata est* mulier: sic Christus a Deo patre *solus est omnium spiritualium parens* constitutus, *Et sanguis Et aqua e latere fluens ecclesiam* GENERAVIT & consecravimus.

Quemadmodum sensibilis spiritus à cerebro in totum corpus per nervos diffunditur, hunc ad modum ecclesiæ corpus à Christo suppeditatur. *Theophyl.*

Quod ostium arcæ fit ex latere, significat, quod nemo intret in ecclesiam, nisi per sacramentum remissionis peccatorum, quod de latere aperto Christi manavit.

In mundo, post nuptias [sponsalia etiam] non porro virgines manent: in ecclesia autem, qui antehac virgines non fuerunt, post nuptias *basce*, virgines efficiuntur. Præfens itaque tempus desponsationis est: futurum autem nuptiarum erit, cum clamor auditus fuerit: ecce sponsus.

Apertum est templum DEI, ideo quod Mediatorem nostrum legimus lancea perforatum, & visa in templo arca testimonii, sanguinis & aquæ testamenta quibus ædificatur Ecclesia; sicut enim ex costa Adæ dormientis formata est mulier, sic è latere Christi pendens in cruce fabricata est Ecclesia.

Maritus principem & præcipuum locum in conjugio obtinet; caput enim est, & servator: uxor vero subjungatur atque obediat, corpus enim est. Quemadmodum Christus Ecclesiæ caput ejus curam gerit, eamque servat: *sic Et maritus servator sui est corporis*, hoc est uxoris.

Dilige uxorem. Quali mensura? *qua* & Christus ecclesiam. Gere curam ipsius, quemadmodum & Christus ecclesiæ: ac si quid te oporteat pati, vel mori pro ipsa, ne recuses: jam enim *copulatus ipsi* hæc facies. Quemadmodum autem Christus odientem se adulteram, & averfantem sese adduxit non minis, neque contumeliis, hunc ad modum, si ipse averfantem te conspexeris conjugem tuam, atque lugentem, multa dilectione ac providentia attrahere ad te festina. Et si quicquam patiaris pro ipsa, nec objicias, neque conviciaris ei. Neque enim Christus Ecclesiæ objecit quidquam.

Pretiosa res est matrimonium seu nuptiæ.

Ex omnibus quæ ad *remedium hominis* instituta sunt, solum conjugii *ante peccatum* hominis legitur institutum, non tamen propter peccatum, sed *ad sacramentum solum* & ad officium; ad sacramentum propter eruditionem: ad officium, propter exercitationem.

Vita carnis, (corporis) anima: vita animæ Deus est. Mors corporis, amittere animam: mors animæ, amittere Deum. Unde constat quod in anima mortui omnes in hac luce nascimur,

cimur, trahente ex Adam originale peccatum : sed Christi gratia fidelibus regenerando datur, ut in anima vivere possint.

Veniet ad iudicium cum *senioribus* populi sui. Alii iudicabuntur, qui iterum in duas partes dividuntur. Alii ad dextram statuentur, alii ad sinistram.

Pagina vite quasi *favus* est, simplex quidem in verbis, dulcis in mysteriis. Mundi philosophia pomposa, verborum apparatu veritatis thesauro privatur.

Et quidem in eorum scriptis multa reperiuntur quæ placeant, quæ cum sacris paginis magnam consonantiam habeant : quia tamen illum nescierunt sine quo nemo ad patrem redit, non nos eorum consolatur sapientia.

Nullus tam perfectus est, qui in novo Testamento non inveniatur, unde semper proficere possit, quam diu vivit.

In veteri testamento dedit Deus tantum figuræ umbram, in novo veritatem cum figura : in futuro dabit veritatem non cum figura, sed manifestam. Vetus Testamentum veritatem promisit, non dedit : novum dedit, sed non ostendit. Quid nisi ut eadem veritas in alia vita manifestetur?

Perpicuum est, Apostolos interpretatione veterum scripturarum sensum quæsisse, non verba.

Fides Christi, est fundamentum, ex quo surgit totum bene vivendi ædificium. Neque enim fides hæc intelligenda est otiosa.

Sicut quædam res, cum non videantur, per odorem tamen agnoscuntur : ita & Deus, qui invisibilis est, per Evangelicam prædicationem voluit agnosci, quæ invisibiliter—sicut odor ad nares pervenit.

Nec pater nec magister vocandus est alius, nisi Deus pater & Dominus noster Jesus Christus.

Jesus Christus speculum humilitatis & mansuetudinis, universæ creaturæ factor, tremendus iudex vivorum atque mortuorum.

Filius Dei secundum divinitatem quidem, in qua fratres non habet, dicitur *unigenitus*, sed secundum humanitatem, in qua fratres habere dignatus est, appellatur *primogenitus*. In qua humanitate eum adorare monentur angeli : quia in divinitate ut adorarent eum non indigebant admonitione.

In coelestis regni thalamo ipse Christus sponsus & Dominus noster, cum patre & spiritu sancto, unus Deus vivit & regnat in sæcula sæculorum.

Benedictus Deus & pater Domini. Qui Christum secundum humanitatem creavit, & secundum Divinitatem genuit. Atque ita est Deus & pater ejus.

Notandum est, quod alio modo natus est Christus de Maria, alio modo de spiritu sancto.

Quia genus humanum, ut pretiosum opus ejus, omnino perierat : nec decebat, ut quod Deus de homine proposuerat, penitus annihilaretur : nec idem ejus propositum ad effectum duci poterat, nisi genus humanum ab ipso Creatore liberaretur, &c.

Soli Deo notum erat, quod Unigenitus patris humanitatem pro humana salute esset assumpturus. Nam & factum jam mundo tacitum est hoc mysterium.

Et agere ministerium pontificis, & ostendere patri cicatrices vulnerum suæ passionis, Christi est.—Et quantum pro nostra salute laboravit, perpetualiter repræsentare.

Qua hora sanguis redemptionis exivit de latere Domini in cruce pendentis, remissum est peccatum Adæ humano generi, & pacificata sunt coelestia & terrestria : morte Christi tanta pax inter homines & angelos effecta est, ut nunc animæ justorum cum de corporibus exeunt, mox penetrent coelos, gaudentibus angelis.

O fortitudo abscondita : hominem in cruce pendentem suspendere mortem æternam genus humanum prementem : hominem in ligno suffixum, defigere mundum perpetuæ morti affixum. O celata potestas : hominem damnatum cum latronibus, salvare homines damnatos cum dæmonibus : hominem in patibulo extensum, omnia trahere ad se ipsum : O Virtus occulta : unam animam emissam in tormento, innumerabiles extrahere de inferno : hominem mortem corporis suscipere, & mortem animarum perimere.

Non pro angelis mortuus est Christus, sed ideo etiam pro angelis fit, quicquid per ejus mortem redimitur & liberatur a malo : ex ipsa hominum redemptione, ruinæ illius angelicæ damna reparantur. Et sic instaurantur coelestia & terrena.

Dicitur

Dicitur ignis, Deus noster ignis consumens est. Consumit sine dubio non substantias, quas ipse fecit, sed accidentem malitiam, vel quicquid illud est, quod facturæ suæ extrinsecus adhæret indignum.

Sicut videtis hunc flatum, quasi diceret, sicut sensibilibus insensibilia, de intimo corporis mei, & de persona mea procedere: ita scitote, deitatis sanctum, quem vobis per hunc flatum significo, de secreto spiritum meæ, & de mea persona procedere.

Unum filium sibi consubstantialem, coæternum, omnipotentem, ex sua natura sine initio Deus Pater genuit: & per eum omnes creaturas visibiles & invisibiles ex nihilo fecit.

Duas ad intelligendum *se* creaturas *Christus fecerat*, angelicam scilicet & humanam. Utramque vero superbia perculit, sed una tegumentum carnis habuit, alia vero nihil infirmum de carne gustavit. Misertus ergo Creator illam ad se debuit reducere, quam in perpetracione culpæ ex infirmitate aliquid constat habuisse.

Ubi non est gratia liberatoris, auget peccandi desiderium prohibitio peccatorum. Lex dum concupiscentiam prohibet, quodammodo eam inflamat.

Vita, quam salvator gessit in carne, non minus quam prædicatio, evangelium nobis est, & proposita tenenda linea disciplinæ. Sicut ipse ergo cuncta mundi furentis obstacula, non per distincti examinis ultionem, sed per invictam superavit inconfusæ patientiæ majestatem: ita nos mundi rabiem potius æquanimiter ferre decet, quam vel arma arripere, vel lædendo læsionibus respondere: præsertim cum inter regnum & sacerdotium propria cujusque distinguantur officia.

Præceptum servis imponitur, fides ab amicis quæritur.

Lex Moïsi est spiritualis, sed non vitæ: quia non vivificat, dimissis peccatis. Lex, quæ ostendit peccata, non tollit. Lex autem spiritus lex est fidei, quæ tollit peccatum & liberat a lege membrorum.

Sanctificationem nec potest facere nisi Deus, nec debet nisi homo.

Magna & inenarrabilis dilectio, ut unicus filius Dei, semetipsum pro nobis traderet morti, Dominus pro servis, Creator pro creatura.

Non poterat animus hominis a peccati morbo sanari, nisi medicamentum ei fieret mors ipsius medici.

Gratia est, qua nullo merito nulloque opere salvamur.

Fides qua veraciter credimus id quod videre non possumus.

Fides est, quod non vides credere: veritas, quod credidisti videre. Fides ducit ad veritatem.

Sic in Evangelio Johannis invenitur; quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, qui credunt in nomine ejus.

Omnia vitia carnis & spiritus mortificat crux Christi, ut vivere faciat in virtutibus: hæc & alia multa discuntur in Christo crucifixo.

Quemadmodum manus & pedes Christi affixi, ut in nullam partem moveri possent: ita manus et pedes nostri debent imitatione mortis ejus ligari, ut non possint ad peccatum moveri.

Finis dicitur ipse Christus, quia quicquid agimus, ad illum referimus: & cum ad eum pervenimus, non habebimus ultra, quod quæramus, sed ibi permanebimus.

Nullus fidelium in aliquo bono potest crescere, nisi adhæreat capiti, Christo: sicut & in humano corpore, cum membrum aliquod a capite suo abscinditur, jam non crescit, sed marcescit.

Etiam illud, quod bonum est, si putetur esse malum, & tunc fiat, peccatum est. Ubi deest agnitio æternæ & incommutabilis veritatis, falsa virtus est, etiam in optimis moribus.

Si homo mille annis serviret Deo, etiam ferventissime, non mereretur ex condigno dimidiam diem esse in regno coelorum.

O Salvator meus! O Deus meus! veniat, veniat oro tempus, ut, quod nunc credo revelatis tandem oculis aspiciam: quod nunc spero & à longè saluto, apprehendam: quod nunc pro viribus meis desidero, ulnis animæ meæ amplecter & osculer, & in amoris tui abyssu totus absorbear.

Jesu, propter temetipsum esto mihi Jesus: qui me creasti non perimas: qui me redemisti, non me condemnes: qui me creasti tua bonitate, ne perdat opus tuum
mea

mea iniquitas, Recognosce benignissime quod tuum est, absterge quod alienum est, &c. Creator meus, evelle a me animi rancorem & largire mihi mentis dulcedinem.

Discipulorum pedes lavit Dominus, in sacramentum poenitentiae & remissionis : hoc sacramento designans, terreno pulvere etiam religiosa corda sordescere : & neminem esse mortaliū, qui non egeat poenitentia, & peccatorum indulgentia.

Sciendum, quod sacramentum & mysterium in hoc differunt, quia sacramentum signum est, visibile aliquid significans : mysterium vero, aliquid occultum ab eo significatum. Alterum tamen pro altero ponunt.

Inusitato & stupendo miraculo, postquam spiritum emisit, de latere Christi sanguis & aqua contra naturam manavit, ut regenerationis & redemptionis opus signaret.

Non est sine magno gratiae privilegio, quod Deus humani corporis dignatur diversorio : nec tantum ad hospitandum, ut in templo suo, sed ad incorporandum sibi ut membrum capiti suo.

Participatio calicis & panis Dominici facit, ut anima nostra & corpus tandem conformetur animae & corpori Christi secundum receptionem ejusdem beatitudinis, &c.

Sicut enim, ut sit species visibilis Panis, multa grana in unum consperguntur, tanquam illud fiat quod de fidelibus ait scriptura : erat illis cor unum & anima una.

Qui de illo accipiunt, de corpore Domini accipiunt, atque fiunt etiam ipsi quod accipiunt. Quoniam vera carnis substantia, quae in Christo est, in nos transit. Quemadmodum sacrificium illud idem quod erat in altari, transibat in eos, qui comedebant de illo, &c.

Ille qui quondam de primi dormientis hominis latere costam perduxit, & in mulierem aedificavit, ipse in cruce mortis acerbitate sopitus, de sacratissimo latere sanguinem & aquam produxit, ut te praemortuum tanti mysterii dono vivificaret, aeternoque conjunctionis foedere mundando sibi sociaret.

Deus ineruditos liberalibus disciplinis, & omnino (quantum ad seculi doctrinas pertinet) impolitos, non peritos grammaticae, non armatos Dialectica piscatores, fecit suos praedicatores : ut videlicet cunctis in eis ostenderet, quod ad vitam credentes populos, non sermo, sed causa persuaderet.

In cavernis petrae nidificant, id est, in plagis mortis Christi, qui firma petra est, nidum ponunt : per nidum quippe refugium & spes designatur.

Ille, qui nos creavit & redemit & vocavit, per fidem & spiritum sanctum habitat in nobis.

Johannes Evangelista ultra humanum modum ex sapientiae fonte inebriatus, illud divini verbi arcanum retro cunctis hujus mundi sapientibus absconditum eructavit, dicens, *In principio erat Verbum*, & reliqua.

Ecclesia semper habet inimicos, & quos ferat foris, & quos gemat intus : foris facilius evitabiles, intus difficilius tolerabiles. Sunt enim falsi fratres, sunt mali filii, qui contra nos blasphemant Christum, sed nobiscum adorant Christum : & in nobis persequuntur Christum, sicut Absolon patrem suum. De his est timor in ecclesia, ne ceteros ad imitationem sui pertrahant. Valde enim periculosum est infirmis, habitare cum talibus.

Providendum est, ne ex bonis nostris fiat hominibus scandalum, sed bonum exemplum. Sunt enim nonnulli, qui non curant, quicquid dicatur de eis, dummodo ipsa intentionem bonam habeant. Sed qui salutem proximi negligit, crudelis existit.

In magnam spem justis ex peccatoribus, in passione Christi, eadem die latro, eadem die justus, eadem die cum Christo in Paradisum est assumptus praeter omnibus justis primus : ut non solum constaret, eadem die Paradisi januam hominibus reseatam : sed & constaret, Dei gratiam non articulo temporis adstringi, non peccatorum quantitate vinci, cui ad aeternae vitae praemia statim conferenda suffecit vix unius horae spatium post tot flagitia. Quis ergo dubitat, Christi passionem vere omnium peccatorum esse remedium, quae tam sero, tam cito, quasi omnium peccatorum primitias justificavit & salvavit sceleratissimum?

* Nocuit nobis vetus Adam: sed plus profuit novus. Amplius nobis contulit hujus humilitas; quam superbia illius nobis abstulerit. Nam, Paulo Apostolo teste: non sicut delictum, ita & donum. — *Quem prius habuimus terribilem Deum & judicem; nunc habemus humilem fratrem & proximum.*

Alium siquidem redemptionis modum poterat Dominus procurasse: sed nullus suæ benignitati, nostræque salutis congruentior apparebat. Cum enim homo, juxta suæ prævaricationis exigentiam, captus à Diabolo teneretur: postulabat justitia, ut non eriperetur per violentiam; sed, qui per superbiam lapsus est, suâ, si posset; sed si sua non poterat, aliena saltem humilitate resurgeret.

Dedit itaque materiam diligendi se; qui in suis dilectionibus nos prævenit, nec aliud à nobis exigit, nisi ut ipsum diligamus ex corde.

In cordibus quorundam, qui adhuc hæsitabant in fide, ostensione vulnerum, vulnus dubitationis amovit.

In eo, quod pater misericordiarum dicitur Deus; quis non videat, velut proprio nomine, Filium designari? Et bene dicitur pater misericordiarum; cui proprium est misereri semper, & parcere.

Beatam & immortalem Trinitatem, quæ per Jesum Christum Apostolis perspicue, ut possibile erat, innotuit, gentium Philosophi, sub ænigmatibus valde caliginosis abscondendo, publicabant.

Pater diligit Filium, & singulari dilectione amplectitur, summus æqualem, æternus coæternum, unus unicum. Sed enim non minori ipse à Filio affectione adstringitur: quippe pro cuius amore & moritur; ipso attestante, cum ait: Ut sciant omnes, quia diligo Patrem; surgite, eamus: haud dubium, quin ad passionem.

Nomen Dei est Filius: quia, sicut per nomen homo cognoscitur; sic Pater per Filium in Mundo cognoscitur.

Nolo vos, non credo vos tam stulte, tam insensate desipere; ut æternam Deitatis generationem, carnali generationi aliqua vel tenui similitudine, comparare nitamini.

Ego licet pulvis & cinis, fretus Scripturæ autoritate minime dicere verear; quod unus cum Deo Spiritus sum: si unquam tamen certis fuero persuasus experimentis, Deo me adhærere, instar unius illorum, qui in charitate manent, ac per hoc in Deo manent, & Deus in eis; manducantes Deum, & *manducati* à Deo †. Nam de tali adhæensione puto dictum: Qui adhæret Deo, unus Spiritus est.

Ecclesia canit: in Patre totus Filius, & totus in Verbo Pater. Est Pater in Filio, in quo sibi semper bene complacuit: & est Filius in Patre, à quo ut *nunquam non natus*; ita nunquam est separatus.

Deus incorrupta viscera Virginis non abhorruit.

Rex atque Imperator hujus regni Dei, ex carne quidem natus est; sed non de carne solâ. Nam de Spiritu Sancto ex carne virginea conceptus & natus est.

Ut probaretur verum corpus habere: suscepit defectus corporis; famem, sitim, & hujusmodi. Et ut veram animam probaretur habere: suscepit *defectus* animæ; scilicet tristitiam, timorem, dolorem, & hujusmodi.

Suscepit nostram vetustatem; ut suam nobis infunderet novitatem. Omnes ergo defectus nostros suscepit Christus, præter peccatum.

Veros habuit defectus, sicut & nos: sed non eadē ex causa. Nos enim ex peccato originali hos defectus contrahimus: Christus autem ex sola miserationis voluntate, de nostro in se transtulit veram infirmitatem.

Erraveramus ab utero; in utero damnati, antequam nati: quia de peccato, & in peccato concepti. Christus ergo ibi primam medicinam apposuit, ubi primus vulnere patebat locus: & substantialiter utero Virginis illapsus, de Spiritu Sancto conceptus est; ut conceptionem nostram mundaret, quam Spiritus malus infecerat. Ut non esset etiam in utero vita ipsius otiosa; dum novem mensibus purgat vulnus antiquum; scrutans usque ad imum putredinem virulentam; ut sanitas sempiterna succederet.

Ego hanc arbitror præcipuam invisibili Deo fuisse causam, quod voluit in carne videri, et cum hominibus homo conversari; ut carnalium videlicet, qui nisi carnaliter

amare non poterant, cunctas primò ad suæ carnis salutarem amorem affectiones retraheret.

Dominus cum esset in una eademque majestate cum Patre Deus, inclinavit coelos, & descendit; & formam servi accepit: pauperem fabrum patrem putativum elegit: de utero Virginis pauperculæ, & in diversorio natus; pannis involutus; præsepiolo collocatus; pastoribus & humilibus manifestatus.

Habemus Christum ex Patre nascentem, in Patre cubantem, cum Patre sedentem, à Patre ambulantem, pro Patre stantem, sub Patre pendentem, sine Patre quodammodo morientem.

Christus est Pater futuri seculi, Pater scilicet in regeneratione corporum nostrorum.

Justis non est lex posita. Sed sciendum est quod alia lex est promulgata à Spiritu servitutis in timore, alia à Spiritu libertatis data in suavitate. Tollite, ait, jugum meum super vos. Ac si diceret: non impono invitis; sed vos tollite, si vultis.

De remissione peccatorum validissimum teneo argumentum, dominicam passionem. Dicit aliquis: Non valuit opus suum reparare Creator, absque ista difficultate? Valuit; sed maluit cum injuria sui: quo multæ dilectionis hominem debitorem teneat. — Memento jam te, etsi de nihilo factum; non tamen de nihilo redemptum. Sex diebus condidit omnia; & te inter omnia. At vero per totos triginta annos operatus est salutem tuam, &c.

Deus Pater non habuit, nisi unum filium: noluit eum habere hæredem solum: misit eum pro transfugo servo in exilium; ut ei reverso, cum Filio daret regni palatium.

Duo sunt, quæ timet humana fragilitas, pudor & dolor. Utrumque Christus tollere venit: unde et utrumque suscepit; quando (ut cætera fileam) morte, & morte turpissima, condemnatus est ab iniquis. — Cujus vel saxeum pectus tanta & talis à tanto & tali collata beneficiorum multitudo non emolliat? Quicquid igitur es, quicquid potes; debes creanti, redimenti, vocanti. Vis scire, quæ & quibus debeas? Christo Jesu omnem debes vitam tuam; quia ipse vitam suam posuit pro vita tua. —

Olim, cum non esses (anima) dilexit te (sponsus tuus) ut pulcrum faceret: et ut ostenderet tibi, quantum te diligeret; non nisi moriendo à morte te liberare voluit.

Creator angelorum & hominum semetipsum exinanivit, minoratus paulo minus ab angelis; & in forma servi; cinctus est labore & angustia passionis: ut nos in sanguine suo lavaret à peccatis nostris.

Tu si desideras videre sublimem; humilem prius Jesum videre curato. Intuere prius exaltatum in deserto Serpentem; si videre desideras Regem in solio residentem.

Est Spiritus indissolubile vinculum Trinitatis. Si pater osculans, Filius osculatus accipitur; non erit alienum, osculum Spiritum Sanctum intelligi; utpote qui Patris Filiique imperturbabilis pax sit, gluten firmum, individuus amor, indivisibilis unitas. *Idem.*

Sicut alia membra corporis aliis admovemus, ut manum ori, sine ardore libidinis: ita genitalibus uteremur membris, sine aliquo pruritu carnis. Hæc enim lethalis ægritudo, membris humanis ex peccato inhæsit.

Exemplo illius, quæ sursum est mater nostra, hæc quoque quæ adhuc peregrinatur, habet coelos suos; homines spirituales fide puros, spe firmos, lætos caritate, contemplatione suspensos.

Verumtamen, ut jam non sit, quod causeris, ô homo; contra inobedientiam Adæ datur tibi obedientia Christi: ut, si gratis venundatus es, gratis & redimaris: si nesciens in Adam periisti, nesciens vivificeris in Christo. Nescisti, quando ad lignum vetitum vetus Adam tetendit manus noxias: nescisti nihilominus, quando de ligno salutifero innoxias manus Christus extendit. A primo homine in te manavit macula, qua inquinatus es: à Christi latere aqua, qua mundatus es.

Non

Non horruisti confidentem latronem ; non lacrymantem Peccatricem ; non Chananaeam supplicantem ; non deprehensam in adulterio ; non sedentem in telonio ; non supplicantem Publicanum ; non negantem Discipulum ; non persecutorem discipulorum, non ipsos crucifixores tuos. In *odore horum* currimus, &c.

Ego fidenter, quod ex me mihi deest, usurpo mihi ex visceribus Domini : quoniam misericordia affluunt ; nec desunt foramina, per quæ effluant.

Quid est in Deum credere, nisi Deum, non propter sua, sed propter seipsum diligere ? Credere in Dei Filium, est opus sine labore, jugum sine asperitate, onus sine gravitate.

Quæris, quænam sit vivida & victoriosa fides ? Illa sine dubio, per quam Christus habitat in cordibus nostris. Christus enim & virtus est, & vita nostra.

Fidelis est, qui nec sibi credit, nec in se sperat, factus sibi tanquam vas perditum, ut deferens semetipsum ascendat jam de deserto, innixa super dilectum, atque ideo deliciis affluens.

Fides vera nunquam sine charitate, & charitas vera nunquam sine fide est.

Scio cui credidi ; & certus sum, quia in Charitate nimia adoptavit me ; quia verax in promissione ; quia potens in exhibitione.

Origo fontium & fluminum omnium mare est ; virtutum & scientiarum, Dominus Jesus Christus. Voluntatis rectitudo, casta consilia, iusta judicia, sancta desideria, nonne rivuli fontis illius sunt ?

Ad locum unde exeunt, revertantur flumina gratiarum ; ut iterum fluant. Remittatur ad suum principium cœleste profluvium, quo uberius terra refundatur.

Curremus, curremus : sed in odore unguentorum tuorum ; non in nostrorum fiducia meritorum. Nec in magnitudine virium nostrarum currere nos confidimus ; sed in magnitudine miserationum tuarum.

Revertatur misericordia : & curremus. Tu quidem in virtute tua, tanquam gigas & potens, curris : nos, nisi unguenta tua spiraverint, non curremus. Tu, quem Pater unxit oleo lætitiæ præ consortibus tuis, curris in ipsa unctione : nos in illius odore curremus.

Quid vobis cum virtutibus ; qui Dei virtutem, Christum, ignoratis ?

Audi, inquit, filia, & vide. Quid intendis oculum ? Aurem para. Videre desideras Christum ? Oportet te prius audire eum ; audire de eo, ut dicas, cum videris : Sicut audivimus, sic vidimus.

Est & baptismus aliquis in compunctione cordis, & lacrymarum assiduitate. *Idem.*

De Baptismi Sacramento credimus, & scimus, quia de morte ejus manavit ; cum putaretur esse devoratus, i. e. cum jam esset mortuus. *Ad* Jesum enim (inquit Evangelista) cum venissent, & viderent eum jam mortuum ; non fregerunt ejus crura : sed unus, &c. Sanguine illo redempti ; aqua illa sumus abluti.

Unum corpus, una persona, & unus Christus, caput cum suis membris, in cœlum ascendit ; dicitque gratulabundus, gloriosam Deo assignans Ecclesiam : Hoc nunc os ex ossibus meis, & caro de carne mea. Et ostendens se atque illam in personæ convenisse unitatem ; Et erunt (inquit) duo in carne una. Magnum hoc sacramentum est. Caro Christi, quæ ante passionem folius erat caro Verbi Dei, per passionem ita crevit ; adeo dilatata est ; ita Mundum universum implevit ; ut omnes electos, qui fuerunt ab initio Mundi, vel futuri sunt usque ad ultimum electum in fine seculi, in unam Ecclesiam, faciat Deum & homines æternaliter copulari.

Sed nec studium tam est mihi, ut exponam verba ; quam ut imbuam corda.

* Ipsum Verbum est Deus creans.

Ipse est Deus ; id est Creator : Ipse est Dominus, id est Redemptor : Ipse est noster Jesus, id est Salvator. Tunc erit verissime noster, cum erit omnia in omnibus, id est,

sufficiencia singulorum : quoniam ipse est Deus, qui de nihilo nos creavit : ipse est Dominus, qui sanguine suo nos redemit, & sui munere nos salvabit ; qui creando nobis dedit Naturam, redimendo, gratiam ; & salvando nobis confert gloriam.

Notandum quod beata Virgo non statim post conceptionem peperit filium, sed decursis novem mensibus genuit Christum.

Nihil eorum, quæ Deus in nostrâ naturâ plantavit, defuit naturæ humanæ assumptæ à Verbo Dei.

Portavit Virgo Christum sicut arbor fructum, succum ministrans ad fructus formationem.

Fortitudo Christi te creavit ; infirmitas Christi te recreavit ; fortitudo Christi fecit ut esses quod non eras ; infirmitas Christi fecit, ut quod erat non periret.

Tota fides Christiana circa Divinitatem & Humanitatem Christi versatur.

Christus veniens in carnem sibi desponsavit nostram naturam & ecclesiam.

Christus debuit circumcidi, ut ostendat *veritatem* carnis humanæ———ut, quia in similitudinem carnis peccati advenerat, remedium, quo Caro peccati consueverat munda, non respueretur, &c.

Christus sicut *pro* nobis natus est, ita etiam *pro* nobis circumcisus est. Circumcisio Christi fuit nobis *medicamentum sanitatis*, ut scilicet spiritualiter circumcideremur, &c.

Ipse in quantum homo est, offert preces nostras, sibi in quantum Deus, & Patri & Spiritui Sancto.

Diligenter ponas mentem
Super Christum patientem,

Et in planctu gaudeas.

Recordare paupertatis

Et extremæ vilitatis,

Et gravis supplicii.

Si es compos rationis,

Esto memor passionis.

* * * * *

Cujus oculi beati

Sunt in cruce obscurati,

— Et vultus expalluit.

Anathema est qui dicit, Dei Filium naturam quam semel assumpsit, aliquando reliquisse.

Christus mortuus est non necessitatus, sed ex potestate & ex propria voluntate.

Christus sua passione fecit balneum in suo sanguine, quo peccatores lavaret.

Pater non sivit filii sanguinem, nec crudelis fuit in eum, sed cum justitiam suam negare non posset, & vinceretur misericordiâ humanæ redemptionis ; filium se voluntarie offerentem ad satisfactionem, dedit homini, ut satisfaceret pro ipso, sicut dicitur *Joan. iii. 16.* Sic Deus dilexit mundum, &c.

Licet creare sit *commune* toti Trinitati, tamen hic potest appropriari, ut sit sensus : Deus Pater in principio, i. e. *in Filio, qui est principium de principio, creavit.*

Job. viii. dicit filius de se: Ego sum principium.

Creatio per Verbum fieri debuit, ut Re-creatio Creationi respondeat, secundum illud.

1 Cor. v. Deus erat in Christo mundum reconcilians sibi.

Nullum cadere permittit Deus *finaliter*, qui ei vero corde adhæret, & in tentationibus & adversis Gratiae subsidium fideliter & ferventer requirit.

Licet Diabolus sedeat per dominationem in omnibus malis ; tamen specialius sedere dicitur in falsis fratribus, qui fide carent, & tamen se veros fideles & verbo & simulato opere mentiuntur.

Modus formandi mulierem fuit ordinatus ad instructionem nostram. Nam sicut debuerat mulier fieri, ut sua conjunctione cum viro significaret conjunctionem Christi cum ecclesia ; sic & formari, ut sua formatione signaretur formatio ecclesiæ de Christo.

Unde

Unde *Eph. v.* & erunt duo in carne unâ, sacramentum hoc magnum in Christo & ecclesia.

In creatione siquidem homo factus est ad imaginem Dei ; sed in Re-creatione Deus factus est homo, & in similitudinem hominis ; & certe illud majoris dignitatis est, hoc autem majoris dignationis.

Reparatio gratiæ Christi etsi sit inchoata quantum ad mentem, nondum tamen consummata est quantum ad carnem, quod erit in patriâ, ubi homo non solum perfectare poterit, sed etiam peccare vix poterit.

Dicitur concupiscentia fomes peccati, lex membrorum, sive lex carnis, languor naturæ, & Tyrannus.

Homo baptizatus non transfundit in prolem nativitatem Christi, sed vetustatem Adæ.

Sicut circumcisus generat præputiatum, & sicut granum à palea purgatum generat paleatum granum ; ita existens in gratiâ generat eum qui in originali nascitur peccato, in natura vitiata, à quâ nullus liberatur nisi per spiritum gratiæ regenerantem.

Secundum fidem catholicam firmiter est tenendum, quod omnes homines, præter Christum solum, ex Adam derivati peccatum originale ex Adam contrahunt ; alioquin non omnes indigerent redemptione quæ est per Christum.

Peccatum originale hoc modo processit : quod primò persona infecit naturam ; postmodum verò natura infecit personam. Christus verò, converso ordine, prius reparat quod *personæ* est, & postmodum simul reparabit in omnibus quod *naturæ* est.

Timor Domini expellit peccatum. Hoc ergò modo retrahitur homo à malo & inducitur ad bonum per legem Moysi. Sed quia modus iste est insufficiens, & lex quæ data erat per Moysen, hoc modo, scilicet per timorem, retrahebat à malis, insufficiens fuit. Licet enim coercuerit *manum*, non coercerat *animum*. Imò est alius modus retrahendi à malo, & inducendi ad bonum : Modus scilicet amoris, & hoc modo fuit data lex Christi, scilicet lex evangelica, quæ est lex amoris.

Lex æterna est lex omnium artium, & lex omnipotentis artificis.

Lex æterna est summa ratio, cui semper obtemperandum est.

Præcepta divina æterna sicut donatio inter vivos : & irrevocabiler donatur vita æterna illis, qui inter vivos, *i. e.* in statu gratiæ observant mandata divina.

Salvator noster asserit, totam legem prophetasque pendere in duobus præceptis ejusdem, scilicet in dilectione Dei & proximi ; quæ duo uniuntur in uno sponso ecclesiæ, Jesu Christo, qui simul est proximus & Deus ; simul Frater & Dominus ; simul etiam rex & amicus ; simul Verbum increatum & incarnatum ; Formator noster & reformator ; α & ω , qui & summus *Hierarcha* est, purgans, illuminans, & perficiens sponsam, scilicet totam ecclesiam, & quamlibet animam sanctam.

Lex enim errantibus & male agentibus posita est, sicut dicit Apostolus, *1 Tim. i.* Qui vero habent ducem spiritum sanctum, non errant, & ita sub lege non sunt, quia non est justis lex posita sed injustis.

Aliter est Filius sub Patre, & servus. Quia servus sub Patre est necessitate timoris, filius autem voluntate obediendi. Justi ergo sunt sub lege voluntarie, & non necessitate coactionis.

Deus est diligendus toto corde, quia Creator : tota anima, quia redemptor : tota mente, quia remunerator.

Dilectio aliter est Gratiae, aliter Naturæ. Gratiae dilectio est, in quantum captivatur affectus in obsequium Christi diligendo, sicut intellectus per fidem, sive credendo.

Timor sponsalis est, quo sponsa si non semper se decoram & speciosam exhibeat, timet differri amplexus sponsi.

Duplex est fornicatio, spiritualis & corporalis : illa est in omni mortali, cum scilicet anima recedit à suo sponso, &c. Ulterius sciendum. quod alii dicunt commixtionem viri et uxoris non esse sine peccato, quod est hæreticum, Heb. xiii. Sit honorabile.

Misericordia est passio Christi interna, i. e. compassio, quæ melior est, & major fuit quam aliqua passio. Est etiam summa Christi lectio, & optima Christi unctio.

Simplici verbo creaturas non restaurat, nisi qui simplici verbo creavit eas. Christus, sicut Creator est omnium, ita et Salvator est omnium.

Donum Christi est potentius quam delictum Adæ, quia restituit homines in altiorum statum quam Adam ante peccatum habuit, scilicet statum gloriæ, qui est absque periculo peccandi.

Quamvis lex vetus non sufficeret ad salvandum homines, tamen aderat aliud auxilium à Deo hominibus, per quod salvandi essent; scilicet fides mediatoris; per quam iustificati sunt antiqui patres; sicut etiam nos iustificamur: & sic Deus non deficiebat hominibus, &c. Sanguis agni liberans ab exterminatore, linitus super liminibus domorum, significat fidem passionis Christi in corde & ore fidelium, per quam liberamur à peccato & à morte, &c. Gratia facit fidem, non solum quando fides de novo incipit esse, sed etiam quamdiu fides durat. Deus semper operatur justificationem hominis, sicut sol semper operatur illuminationem aëris, &c. Fides specialiter gloriatur in cruce Domini nostri Jesu Christi, &c. — Anima per fidem conjungitur Deo. Nam per fidem anima Christiana facit quasi quoddam matrimonium cum Deo, secundum Os. ii. Sponsabo te mihi in fide.

Quis enim dubitet, quin Deus misereri velit illius, quem talem & tantum fecit creando; quem talem & tantum fecit redimendo? Magnum est quod creavit, sed majus quod redemit.

In formis sacramentorum non minus facit verbum à peccatore quam à iusto prolatum, quia non operatur ibi meritum hominis, sed passio Christi & veritas Dei.

Ex latere Christi fluxit aqua ad abluendum, sanguis autem ad remedium. Et ideo sanguis competit Sacramento Eucharistiæ, aqua autem Sacramento Baptismi, qui tamen habet vim ablutivam ex virtute sanguinis Christi.

Christus voluit remanere cum apostolis non solum per inhabitantem gratiam, nec per divinam tantum essentiam, verum etiam per corporalem præsentiam, & ideo istud sacramentum instituit, in quo præsens est ipse nobiscum, sub alia quidem forma, sed in propria vere substantia.

Conveniēti est, ut unusquisque fervet ritum suæ Ecclesiæ in sacramenti celebratione. Super hoc autem sunt diversæ Ecclesiarum consuetudines.

Manducare autem spiritualiter est, recognoscere et refici circa ejus passionem, quæ fuit in corporis ejus multiplici afflictione & sanguinis effusione.

Ecclesia est thronus Dei, in quo sedet, & in quo & per quem, quantum ad perfectos, judicabit mundum, &c. Ecclesia est indumentum Christi ratione adhæsiōnis, &c. Sponsus Ecclesiæ proprie loquendo Christus, de quo dicitur, Job. iii. Qui habet sponsam, sponsus est. Ipse enim de Ecclesia suo nomine filios generat. Alii autem, qui sponsi dicuntur, sunt ministri sponsi extrinsecus co-operantes; non sibi, sed Christo generant. Qui quidem ministri in tantum sponsi dicuntur, in quantum vicem veri sponsi obtinent, &c.

Ecclesia à Christo gubernata crucis gubernaculo, navis dicitur.

Existente aliquo vel aliquibus iustis, semper usque ad finem mundi est ipsa Ecclesia.

Sponsabo te mihi in sempiternum. Ergo matrimonium Christi & Ecclesiæ durabit in sempiternum: ergo & ecclesia. Quod autem sit matrimonium Christi et ecclesiæ, Eph. v. Erunt duo in carne una, hoc sacramentum magnum est; ego autem dico in Christo & ecclesia. Sicut ergo cum est copula carnalis subsecuta, inseparabilis est conjunctio viri & mulieris: ita inseparabilis est conjunctio Christi & ecclesiæ.

Ecclesiam esse gloriosam, non habentem maculam neque rugam, est ultimus finis, ad quem producimur per passionem Christi.

Corpus ecclesiæ nunquam fuit accephalum, sed semper habuit Christum caput secundum divinitatem & humanitatem.

Christus dicitur indumentum iustorum etiam ratione decoris; ideo vocat suam formosam, quia ipse eam decorat.

Secundum

Secundum eandem rationem providentiæ, qua in seipso Dei filius homo factus infirma pati voluit, etiam suos discipulos, quos humanæ salutis ministros instituit, voluit in mundo esse abjectos : unde non elegit literatos & nobiles, *sed illiteratos* & ignobiles, & eos mittens ad salutem hominum iussit paupertatem fervare, &c. — Ne salus mundi adscriberetur humanæ sapientiæ aut virtuti, sed solum divinæ.

Quatuor prædicatori sunt necessaria : vita ad ædificandum, scientia ad docendum, promptitudo ad proficiendum, auctoritas ad exequendum.

Matrimonium est legitima conjunctio maris & fœminæ, individuum vitæ consuetudinem retinens. Hæc conjunctio non solum fuit post peccatum, verum etiam ante peccatum : sed prius institutum fuit sacramentum conjugii in officium. — Prius significabat conjunctionem Dei & animæ : nunc autem præter hoc significat conjunctionem Christi & ecclesiæ, & duarum naturarum in unitate personæ.

Per conjunctionem maris & fœminæ Christi & ecclesiæ conjunctio designatur. Conjunctio autem Christi & ecclesiæ est unius ad unam perpetuo habendam : est enim una ecclesia, secundum illud canticum, Una est columba mea perfecta : nec unquam Christus à sua ecclesia separabitur.

Nuptiæ Christi sunt, quando sibi filius Dei naturam nostram in individuum vitæ consuetudinem in unitate personæ in utero virginis copulavit.

Conjunctio maris & fœminæ naturalis est : sed quod illa conjunctio significet, scilicet inseparabiliter, vel conjunctionem Christi & ecclesiæ, & animæ sanctæ ad Deum, hoc habet à divina institutione. — Ex quo enim creatus est homo & fœmina, fuit naturale quod conjungerentur ; sed quod per hoc significetur conjunctio animæ ad Deum, vel Christi ad ecclesiam, vel humanitatis & divinitatis in Christo, istud fuit ab institutione divina. Quia autem sit sanctificatio, hoc est gratia, in matrimonio seu in conjunctis per matrimonium, hoc est per passionem Christi, quæ sanctificat omnia.

Nostræ resurrectionis causa efficiens est Christus, portans *insignia* nostræ redemptionis.

Quamvis in forma gloriosa se ostendat, apparebunt tamen in eo indicia passionis, cum decore & gloria, ut ex his visis & electi recipiant gaudium, qui per passionem Christi se liberatos recognoscerent, & peccatores tristitiam, qui tantum beneficium contemserunt.

Non solum Christus in illo judicio judicabit, sed etiam alii, quorum quidam judicabunt sola comparitione ; quidam per sententiæ approbationem ; quidam vero judicabunt quasi judiciariam potestatem accipientes à Christo, &c.

SISTUNT hic pii & incomparabiles antiqui martyrologii *Κήρυκες*, quam à primo inde ævo ad ipsam usque *Wiclefi* & *Hussi* diem gloriose deduxerant, testium nubem ; sistunt, inquam, & quidem bono consilio : jam enim adest ipse Sol justitiæ, quippe qui imminentem & jam nunc conjuratam quasi Lytri catholici oblivionem impatienter ferens, Reformationis miraculo vel ipsis insensibilitatis oculum pulsat. Præcedit illum, quid ? quod adnuntiat ecclesiarum *Fratrū* ros ex aurorâ vulnerum defluens ; qui per aliquot horarum spatium expectat evangelium, caliginem dispellens salutem, excipit. Quumque ecclesiæ vere sint illæ litteræ vivæ, & sponsi cœlestis systaticæ, quæ lectis tacuisse decet Anagnostas chartarum ; quid opus est, quam per tria secula cantantibus auscultasse Fratrum Choris, quippe qui istis Liturgiæ cœlestis partibus ex illo tempore defunguntur pie, læte, in dulcissimâ cum Angelis & Sanctis harmoniâ, & quidem indies majori & exaltatiore vocum consonantiâ, & eo certe psaltu, ut omnium, catenam inde à Christo spiritualem ignorantium aures concutiat, mentes turbet. De reliquo, cum nostrum non sit, materni oblitorum ventris, uberum ignarorum infantum, manere judicia, sufficiat nobis, magnis comprobari ipsius facis evangelicæ per orbem ministris. Et cum de *Anglis*, apud ullum *Homiliarum* Ecclesiæ istius diligentem pertractatorem, nulla intercedat dubitatio ; inter Theologos vero, quos dicunt *Calvinianos*, cum sint sollertissimi Theologiæ Fœderum & sponsalitorum cœlestium assertores, qui in quæstionem itidem non veniant : satis est, consensum ipsius *Lutheri* (scriptoris videlicet, quem patrum vestigia non
ultra

ultra quod satis est premere, omnes norunt) paucissimis allegasse, imò, energiae gratiâ, ipsissima ejus verba subjunxisse *.

De Lege sic censebat, “ per Evangelium illam magnifice suam foenerari lucem, quoniam in Christo omnia sint, quæ complectitur Moses; Moses autem non omne dicat quod Christus.

“ Huncce eminentissimum Doctrinæ Christianæ esse Articulum, quo non nisi Christianorum pectora fruuntur, in quo etiam summum honoris ipsorum culmen, solamen ac gaudium sita sint: quod scilicet verus Deus humanam naturam induerit, caro ac sanguis ipsorum factus, ad dextram omnipotentis Patris refederit, æqualis illi Majestate ac potentia, ibidemque Advocatiâ illorum perfungatur, proque ipsis Intercessor existat. *Judeis*, — *Epicureis* itidem, quorum ingens hodie mundum impleat copia, hæc esse meras nœnias ac fabulas; deridere illos nostram superstitionem ac infaniam, qui credamus, *Creatorem cæli ac terræ Hominem esse factum, ac pro nobis patibulo affixum.*

“ In hoc verò cognosci sanctum Christi populum, in crucis scilicet sanctuario. — Nullos his in toto orbe majus perferire odium, amarissimum certe! hæreticos audire, nebulones Turcâ vel Judæo sequiores, mundi carcinoma & pestem, persecutores vero & exactores illorum pientissimos homines; neminem usque eo illorum misereri sortis, ut non potius myrrha, cum siciant, potet & felle? Nec tamen illud ideo illis contingere, quòd sint adulteri, fures, & nequam cujuscunque generis, sed id potius in causâ esse, quòd Jesum Christum, solum Deum prædicent mundo, nec præter hunc ullum permittant alium. Insuper *monens* Lectorem, ubi hos tales sibi detur cernere vel audire, ut agnoscat ibi *Sanctam Christi Ecclesiam.*

Idem opellæ huic sequentibus his verbis coronidem quasi imponat: “ Dominus noster Jesus Christus, in quem credimus nos, in communione sanctorum omnium qui nos anteverterunt; is certe Vir est κατ' ἐξοχήν, in quem inimicitia Satanæ jurata venit.

* Ich habe angefangen zu urtheilen, daß in dem Evangelio die zehn Gebote aufs reichlichste ausgestrichen worden, daß Christus alles das hat, was im Mose steht, aber Moses nicht alles, was Christus hat.

Wieses ist der höchste Artikel des Christlichen Glaubens, der allein bey Christen gefunden wird, und ihre höchste Ehre, Trost und Freude ist, nemlich, daß der wahre Gottes Sohn menschliche Natur angenommen, und ihr Fleisch und Blut worden. Bey den Epicurern, derer jetzt die Welt voll ist, gilt er nichts, ja sie lachen und spotten unser, daß wir Christen so grosse Narren sind, und uns bereden lassen, daß der Schöpfer Himmels und der Erden sey Mensch worden, und für uns gecreuziget.

Man erkennet äußerlich das heilige Christliche Volk bey dem Heiligthum des heiligen Creutzes. — Kein Volk auf Erden muß solchen bitteren Kalz leiden, sie müssen arger denn Juden, Heiden, Summa; sie müssen Ketzer, Buben, Teuffel, verflucht, und die schädlichsten Leute auf Erden heißen, daß auch die einen Gottes-Dienst thun, von welchen sie versagt und geplagt werden, und sich niemand über sie erbarme, sondern auch mit Myrrhen und Gallen dazu tranke, wo sie durstet; und noch nicht darum, daß sie Ehebrecher, Morder, Diebe oder Schalken sind, sondern daß sie Jesum Christum allein, und keinen andern Gott haben wollen. Wie du nun solches siehest oder horest, da wisse, daß das die heilige Christliche Kirche sey.

E P I L O G U S.

IN general we desire the Reader to consider the distinct Nature of the Report and Vouchers, from the latter Part of these Acts; the former consisting of Matters in Fact, about which we were obliged, before the Honourable Committee, to speak *all* the Truth, as well as nothing but the Truth; and the latter being such a spontaneous Explanation of our Theory and Practice, where we found ourselves at Liberty to entertain the Reader with only the most necessary and edifying Matters, and not trouble him with what might appear less so.

In particular, and nearer relating to the last Part of this Work, whereas the most stubborn of the Obstacles we found to our Intention, of giving a View of our interior State, was, the hitherto-unheard-of Treatment we met with from a Set of People certainly too unworthy of being called Divines; who, instead of taking any Notice of the Reasons alledged by us, these thirty Years, have done nothing but repeat the same Cavils, tho' twenty times answer'd; and, when at last despis'd in one Land, were used to send their Libels into another, in order to fish there too, a While, in troubled Water; something like which St. *Jerom* tells us of in old Times; whereof, in a sort of Paroxysm, he complains thus: *Spado virginem opprimens non prolem quærit, quam scit se gignere non posse, sed suæ libidini servit; & virginem, quam fœcundare non potest, potest tamen violare: ita & doct̃or iracundus, qui nullo ducitur filiorum affectu, cùm erga aliquem furore succenditur, immoderatè vindicat quicquid est illud, unde offenditur. Non igitur fructum quærit, sed suæ iracundiæ satisfacit; nec corrigere studet, sed punire; unde & innocentium mentes corrumpit, quia ad suum odium illas accendit*: So, on the contrary, the truly-noble Behaviour of the *English* Church towards us, has encouraged us to exhibit such a full Representation of our Oeconomy, as has not been before

done for these Hundred Years. Moreover if the Clergy of the said Church, or other pious Divines, will be pleas'd further friendly to confer with us, and suggest to us their good Advice, in any Point, publick or private; we shall receive it thankfully, make use thereof, yea, freely confess it, where, by their means, we find ourselves undeceived. If, however, in any Time or Place, the Proceeding, mention'd by St. *Jerom*, should revive towards us in these Parts also; we will, on the one hand, not be provoked; but, on the other, take no Notice.

Now we proceed to some few Corrections, Emendations, and farther Explanations.

Pag. 1. Title, l. 6. *lege* Six Years.

Pag. 7. §. 5. line 1. Syndic of the Brethren, *adde*, *David Nitschmann* here present.

Note, *It is the same who is named in the Petition, and who, tho' thro' Indisposition not always present at the Committee, went thither expressly, in order to shew the Originals of the Documents, and caused this important and successful Declaration to be made.*

Pag. 42. in the Note, l. 3. *lege* not at all.

Pag. 77. l. 4. *lege* Christe, hear us.

Pag. 79. Note *d. David Bruinings*. Note, *He was the German Pastor of the City of Amsterdam, and, in the last Synod, chosen Administrator of our Reformed Tropus.*

Pag. 83. §. 7. l. 6, *lege* scarce know.

Pag. 86. §. 1. l. 10. instead of Multiplicity, *lege* Variety.

Pag. 87. under *March*, l. 2. that knowing.

l. 3. he notwithstanding

Pag. 88. §. 3. l. 8. *lege* demonstrate Matters disputed with them either spiritual.

l. 10. him who is the Lamb of God.

Pag. 90. §. 4. l. 1. of the supreme Magistrates in regard to the Church of God, commonly are conformable.

Ibid. §. 6. l. 2. gloomily pious.

Pag. 91. §. 3. l. 1. the same Constitution.

Pag. 92. §. 3. l. 1. the Brethrens Church's Household, and any.

Ibid. §. 4. l. 3. *lege* insensible People.

Pag. 93. §. 4. l. 1. *lege* the ritual Nature.

Pag. 94. §. 12. l. 4. should retain.

Pag. 96. §. 5. l. 10. & 12. should have been.

Pag. 97. §. 1. l. 8. *lege* Part of some Congregation.

Pag. 98. §. 6. l. 7. had at length, but a little before, intirely.

Ibid. §. 9. l. 2. Antitype and also Prototype.

Pag. 102. §. 8. l. 9. his own Care, *adde* (at which time moreover the Male Species is to be eased from its special and somewhat difficult Task and Interim-Character,

Character, in order to enjoy that Equality of the future Bodies, hinted at by the Saviour himself and St. *Paul*, agreeable to the Privilege which the spiritual Part enjoys already in this Life. *Matt.* xxii. 30. *Gal.* iii. 28.)

Pag. 105. §. 2. l. 9. for his ΙΔΙΟΣ, *Joh.* v. 18.

Ibid. §. 6. l. 11. Perplexed in their Spirit.

Ibid. §. 7. l. 2. lege Masters and Bachelors (*the Masters at that Time in Prague, and to this very Day in the Universities founded out of that of Prague, signify Doctors of Divinity, the Title of the Universities being, Reverendi, &c. Magistri, Doctores & Professores, &c.*)

Pag. 107. l. 3. into his own Country. Note, *When there is Mention of Johannes à Lasco's returning into his own Country, it seems to be worthy of Notice, that this noble Prelate of ours had the Honour to receive and serve, at his House, the illustrious Duchess of Suffolk, in the Time of her tedious Exile under Queen Mary's Persecution.*

Ibid. §. 2. l. 12. their Hymn-Book.

l. 13. accordingly done in German.

Pag. 115. §. 4. l. i. *dele* seemed to.

Pag. 116. §. 4. l. 1. Creator Mundi Redemptor Ecclesiæ. — Note, *He is undoubtedly Redemptor of the World too; but here we reflect on Acts xx. conf. Hebr. iii. 1.*

Pag. 117. in the Note (after the Words in *England*), adde, We cannot forbear giving the honoured Reader Two of the most remarkable Passages of our said Bishop *Johannes à Lasco's* Preface, which he premises to this Liturgy (for his Congregation at *Austin Friars*); as having the nearest Connexion with what we ourselves have delivered in that Nature. Page 21. he speaks thus: “ *Hæc ergo nobis etiam consilii nostri ratio fuit in restituendis cultûs divini ritibus, totâque adeò ministerii instauratione, posteaquàm (divino beneficio) Ecclesiam nobis per pientissimum principem, atque æternâ dignum memoriâ, EDVARDUM ejus nominis sextum, Angliæ, &c. Regem, concessam haberemus. Cupiebat Rex ille sanctissimus ita restitutam (quoad ejus fieri posset) in universo regno suo, omnem planè religionem. — Adhibebat in ejus rei consilium, quos pietate, eruditione ac judicio aliis antecellere intelligebat; inter quos præcipuum habebat Thomam Cranmerum. — Hujus igitur hortatu, cum ego quoque per Regem illum vocatus essem: et leges quædam patriæ obstarent, quo minùs publici potissimum cultûs divini ritus — (pro eo ac Rex ipse cupiebat) repurgari protinus possent; ego verò pro Peregrinorum Ecclesiis sedulò instarem: ita demùm placuit, ut ritus publici in Anglicis Ecclesiis per gradus quosdam, quantum per leges patrias omninò liceret, repurgarentur; peregrinis verò hominibus Ecclesiæ concederentur, in quibus omnia liberè, et nulla rituum patriorum habitâ ratione, juxta doctrinam duntaxat atque observationem Apostolicam, instituerentur. Ita enim fore, ut Anglicæ quoque Ecclesiæ ad puritatem Apostolicam amplectendam unanimi omnium Regni ordinum consensu excitarentur. Ejus verò consilii Rex ipsemet (pro suâ pietate) præcipuus non autor tantùm, sed etiam propugnator fuit. — Concessis itaque peregrinorum Ecclesiis, et quidem eâ lege, seu libertate potiùs, ut in illis omnia juxta doctrinam atque observationem Apostolicam instituerentur: cura illarum mihi (Regiâ et Senatûs autoritate) committebatur; jubebatque mihi collegas ascescere, quos ei ministerio aptissimos esse judicarem.*” — *Again, Page 25.*
“ De

“ De instituendis verò cultûs divini ritibus, suspensa aliquandiu deliberatio
 “ fuit; donec populus doceretur, *rituum varietate non scindi Ecclesias : hos*
 “ *enim temporarios esse, atque Ecclesiarum edificationi (pro locorum ac*
 “ *temporum ratione) servire oportere.* — Ventum est tandem ad rituum
 “ quoque nostris Ecclesiis peculiarium institutionem. In quibus interim
 “ aliquam etiam *varietatem* (inter nostras ipsorum Ecclesias) retinuimus;
 “ exiguam quidem illam, et quæ non cuivis esset conspicua; sed quæ in-
 “ dicio tamen faceret, *suam cuique Ecclesiæ libertatem* (hâc in parte)
 “ *constare.*”

Pag. 119. §. 4. l. 6. in its intrinsic Nature.

Pag. 120. §. 1. l. 2. his intrusted Souls.

Pag. 121. in the Title of the *Enchiridion*, l. 3. ad recensionem.

Pag. 122. *Note*, According to the Nature of this Abstract, the Names of
 Authors might very well have been omitted throughout; the Design be-
 ing to shew the Strain of Doctrine in each Century, rather than to allege
 the Authority of this or that Individual.

Pag. 127. §. 8. l. 3. reportent.

Pag. 147. in *Conclusionem*, l. 6. *dele* signum interrogandi; l. 8. *subdistingue*
post dispellens; l. 15. perturbet.

Pag. 184. l. 3. *lege* funerari.

Finally, as that Summary of several Volumes of *Acta Publica*, with which
 the Ordinary of the Brethren a Year ago presented the Electoral *Saxon*
Directory inter Evangelicos, gives a full Account of the most material
 Performances relating to the Contents of the foregoing Work; the Be-
 ginning of which Narrative is, as it were, the Summary of the Whole;
 we judge we shall have spread a Light over all the Matter treated of here,
 in filling the remaining Room with that same First Part of a Piece, which
 we moreover can, if there be Occasion, deliver intire.

A faithful Narrative concerning the EVANGELICAL SOCIETY pro
instillandis Veritatibus Augustanæ Confessionis fundamentali-
bus, as well in all Evangelical Christian Countries, as among
the unbaptized, and particularly the savage Nations; projected
by the late famous Duke of Saxony, ERNESTUS PIUS, afterwards
taken in hand (till the Year 1727.) by several Christian Noble-
men and Divines; and, for these last Twenty-one Years, by the
present Ordinary and Syndic of the Church of the Unitas Fra-
trum, and his Assistants, &c. 1748.

IT is well known, that the Intentions and Attempts of Duke *Ernestus Pius* did,
 partly after that valuable Prince's Death, partly thro' impracticable Projects
 intervening or being mingled therein (which in the last Century were proposed by
 several Adventurers even to the Diet at *Ratisbon*), almost intirely fail of Execution;
 but yet, that as well the *Brandenburg* and *Danish*, as the *Dutch* and *English* Christian
 Societies, are nothing else but Shoots arising from this Trunk.

After the blessed Decease of my Kinsman the Baron *von Canstein*, which ensued in
 the Year 1719, there being some eminent Divines, upon whom the whole Affair
 henceforth rested, and who had already used my Service a little in some things, he,
 who was their acknowledged Director, with regard even to other Parts of the World,
 did,

did, *Anno 1721*. expressly invite me to supply the said Baron's Place: Yea he did, on a Week-day, about the middle of *May* (which, for want of a Calendar of the said Year, I cannot further fix), at the House of Baron *Ende* at *Halle*, in the Presence of several worthy Men, shew great Joy at my agreeing to his Proposition; and not only directly at that time imparted to me the Blessing of the Lord with Tears of Gladness, but also desired of my honoured Mother, who is still alive (tho' after a manner, which at that Time did not succeed), that I might entirely join with them in Labour, instead of accepting of the Place in the Regency at *Dresden*, which I was destined for.

But yet, for another Reason, I could not presently take in hand this weighty Employment. The Reason was this: The aforesaid dear and respected Men entertained that Idea of Church-Affairs, which indeed almost every-where prevailed, but which is quite dissonant from the *Augsburg* Confession, and its Apology, as also from all other symbolical Books of our Protestant Church. That is, they treated all new Converts according to the Rule and Way used in their Province: Whereby true Piety would not only, contrary to the Notion of a Church, become in all Places whatsoever a Religion under one and the same special Name, but also would grow a Provincial Branch, differing, perhaps, from Ten other Branches, in the *Lutheran* Body itself; not to mention the private Opinions, which might by unnecessary Stumbling-blocks hinder the Universality of the Truth, and also occasion the total losing of the chief Criterion of the Evangelical Church of God; namely, that it is not necessarily to be propagated by a bodily Succession, but each Individual for himself may be born and taught of God.

Now, since I had a Scruple to begin a Dispute about this with Fathers in Christ, whom I, being a young, and, as yet, not much experienced Man, ought reasonably to respect; on this Account, before I took in hand the Direction of the Affair I was so long intrusted with, I waited so long, till, in the Year 1734. my Seniors, who preceded me in this Vocation, were all, to the last Man, out of this Valley of Tears entered into their Master's Joy: But soon after, *prævio examine theol. & consistoriali per tri-duum*, the Records and Determination whereof I brought with me to *Tubingen*, I entered there, *Anno 1734*. in the Month of *December*, into the spiritual State and Function publicly, and with a theological *Programma*; and in the Year 1737. at his Majesty the King of *Prussia's* repeated Instance, I received also a Christian Evangelic Ordination adequate to my particular Call.

After this short View of the Matter, I now proceed to lay open, in Simplicity of Heart, the farther Course of the whole Affair.

It is manifest by what is already said, that the Recital of my Conduct in my Office cannot well be separated from the Account to be given concerning the illustrious Society above-mentioned. It is therefore my Business to demonstrate, *ex actis & probatis*,

1. That I, as well in my Ministry with the whole Society, as with the Evangelic *Moravian* Church, which is now a living Letter-Testimonial of our Labour in the Lord, have, for my own Person, remained within the strictest Limits of a faithful and exact Evangelic Divine in the Spirit of *Luther*.

2. Have had the good Fortune, to dispose the greatest Part of the *Moravian* Brethren (even postponing their own, as being less determinate) for the unvaried *Augsburg* Confession, and the Spirit of its highly commendable Church-Idea: Yet at the same time,

3. Have accounted it an Undertaking not only sinful, and directly contrary to all Evangelic Books of Faith, but also foolish, to cast or mold the *Moravian* Church into one, preferably to another, of the perhaps Twelve different Forms of the *Lutherans*; since, when I shall some time or other depart this Life, it would have no other Issue, but, in respect to ecclesiastical Form, a so-much-the-more scandalous Rupture of the *Moravian* with the whole Evangelic Church, or, at least, with that Part thereof, which she actually is concerned with, and a setting up afresh the old exclusive System*, wherein she would not need to seek far for Protection:

* Which followed too soon after the *Consensus of Sandomir*, and wherein some great Men of ours became intangled, in order to set up a Sectarian Particularism, which made them *barbaros omni aliis, at vice versa*.

and also, in Tract of Time, an infallible Decay of, and at last Falling away from, the very sound Doctrine, which, with so much Sweat and Tears of their hitherto Ordinary and his Assistants, had been instilled into them.

But since, as has been already mentioned, the Affair of the *Moravian* Church is only a Part of my Call, and when that Affair is brought into such safe Order, that I am no more wanted therein, then only will the true and proper Discharge of my real Office, which the dear *Moravian* Depositum has often very much put by, be able rightly to take place, and to be pursued in a happy Simplicity, and also, *ceteris paribus*, a certainly more profitable Universality, than hitherto, out of Condescension towards that, it could be; therefore I must, before all things, premise *in facto* what follows; which will of itself discover whether the *Moravian* Affair was my only and first Business or no.

1. Divine Providence, even since 1724. had given me, and my Assistants, an open Door, at least for a time, for the declaring of the Gospel almost among all religious Denominations in *Christendom*.

2. Our Lot had fallen in an Epoch, where, on the one side, Libertinism prevails; and, on the other, that unaccountable Taste *modos theologicos in scirpo querendi*; which, from the most unaffected Sympathy for our Fellow-creatures, became the Occasion of our keeping, from Year to Year, a Hospital for perplexed Minds.

3. We had also the Pleasure to fall in with a Period, wherein not only many Christian Men are grown weary of their self-chosen Ways, but also some Thousands of the bewildered Children and Grandchildren of Parents, who died in Separation and Independence, are become a Burden to themselves; and therefore let themselves be found for the common Saviour, as soon as any one seeks them for Him.

4. We had not only pressing Reasons on our Side, why we should keep off Profelyte-making, but, perhaps, I alone, at this time, had the Secret of putting beforehand a sure Bar to that ugly thing, in our Constitution, without using, to that end, any equivocal *clausula dispositiva*.

5. We had, not only from our own Conviction, but many times occasionally (which has almost always turned out the best), and for the most part by an express Call, been engaged in several Missions, as well to the East and West, as to the North and South; and this only in such Places, where there had been none such before, or had not succeeded.

6. It pleased the Divine Wisdom to make me a Builder of several Colonies (very distant from each other), which, as may easily be supposed, do, at their first planting, suit themselves, as much as possible, *ratione politici & ecclesiastici*, to the proper View of their Settlement; and, since this is never used to be made without a previous Agreement with the respective Governments, and therein observing always the antient *German* Openness, must necessarily be protected in their Regulation, begun *cum cognitione causæ*, as long as *public Faith* is regarded.

7. I and my Assistants had had, besides the dear Pledges of the Families of those Witnesses who are engaged in the Missions, many Thousand Children intrusted to us; which Matter, in spite of all Endeavours to decline it, had gone so far, that there was just Reason to wonder how it came to pass, amidst the so notorious and common Disharmony of married People, in regard to the Education of their Children, that not a Thousand, but only Ten or Twelve single Fathers or Mothers should have shewn any Dissatisfaction.

8. The taking care of our own Society *invariatae Aug. Confessionis* in so many Countries, the Heathen Mission, the Children's Nurseries, required so many Hands, which must be used as well in the Service of the Gospel, as in the instructing and educating of Children; that to set up a Seminary in this View, and to prepare therein both Students, and other apt Genius's, should in Reason seem strange to no one.

9. But since, by the Nature of the Office I was invested with by the Evangelic *Moravian* Brethren, I was obliged to have a watchful Eye to the Plan, which Two Centuries ago was begun in the so-called *Consensus Sandomiriensis*, wherein our dear Predecessors had made more than One Mistake; and partly to perform the Deeds of the Fathers, partly, as far as the Saviour should give Opportunity, to be a faith-

ful, tho' mean Instrument, under God's Providence, whose Process alone is solid; and to be depended upon, of producing *ex subtilissimo veneno medicinam saluberrimam*: Hence this quite unlook'd-for Circumstance has hitherto made up the *Ninth* and most difficult Part of the Execution of my Office.

To give that illustrious Senate, which is intrusted with the Direction *inter Evangelicos* in *Germany*, a still more prolix Deduction concerning the above-mentioned Posts, besides the annexed Papers, which already make about a Thousand Leaves in *Folio*; would certainly be what I could not forgive myself. Also, to entertain your Honours with the Occurrences of my Life, and my Labours for almost Forty Years, which, tho' in Weakness, have not been without Blessing in fact, is not my Intention; because the greatest Part of the Success therein obtained, or hereafter to be hoped, remains the most safely under the Veil of groundless Reproach of all kinds, and Ignorance of its proper Merit; seeing that the Consequences of a public and universal Victory over my numberless, and each other endlessly-contradicting Adversaries, might turn out so unbeneficial, yea hurtful to the real Blessing in the Way of Christ's Cross, which our highest Constituent has hitherto vouchsafed us, and thereby richly comforted us in regard to a little Backbiting, that I particularly, from that Hour forward, should think I had over-lived myself.

But yet it seems to me necessary, to produce, with respect to each Point, in the first place, the proper Principle out of which I have derived the Manner of Acting observed therein: And in the next place, to set the Affair of the *Moravian* Church particularly, by an historical Series, in such a Light, that I shall, at the same time, at least in my own Conscience, have discharged all I owed to the Public.

To begin with the *First* of the *Nine* Points:

My Religious Principles do not go any farther than the Doctrinal Articles of the *Augsburg* Confession. They are found all briefly in *St. John's* Gospel. They cannot easily be found more completely together, than in those Places of the so called *Catechismus minor*, which treat of the *Augsburg*-Confession Truths*. They are what one in *sensu communi* calls *Lutheran*; when one takes in *Saxony*, the Country of *Wurtemberg*, *Sweden*, *Denmark*, *conjunctim*, according to those Ideas, on which every well-instructed common Man there thinks to be saved, and whereof the Quintessence has been comprised in certain *Suspiria*, or Ejaculations, known almost to every body; wherein, notwithstanding the Distance of Lands and Climates, all genuine *Liberans* agree; in short, as the Language has been pretty universally about Seventy or Eighty Years ago: And in this *Theologia positiva* I am so round and downright, and of set Purpose such a Stranger to the Subtilties, Contentions about Words, and Sophistries, which have arisen beyond and beside within these Two hundred Years; that if, after my often-mentioned Apology directed to the King of *Sweden*, and distributed at *Ratisbon*, 1735. there should still be one or another useful Question to be moved, I could always most safely answer it directly out of my Heart, and should find no Occasion to appeal first to any prepared Deduction. Since indeed, in almost all Countries, there are so many hundred and thousand Witnesses at hand, that in the manifold Religions, where

* As for Instance: When the Meaning of the Commandment, *Thou shalt do no Murder*, is asked, this *Enchiridion* answers, "That we, as much out of Love to God, as out of Fear, do no Hurt to our Neighbour, but rather help him in all his bodily Needs." The Sense of the Commandment, *Thou shalt not bear false Witness*, it gives to this Effect; "That we not only ought not to betray, bely, asperse, or defame our Neighbour, but, on the contrary, excuse him, commend him if possible, and turn all things to the best." It requires not only the *not coveting*, but the doing of all kind Offices, in order to maintain too him his Property and Conveniences. Moreover it makes, in all the Explanations of the Commandments, the chief Reason of doing well, to be the Love of God according to its great Point of View, manifested plainly in the Explanation of the Articles of Faith; from which we will take only one Instance, *viz.* what is said upon the *Second Article*: "I believe, that Jesus Christ, very God, begotten of the Father from all Eternity, and also very Man, born of the Virgin Mary in Time, is my Lord; who has purchased, ransomed, and redeemed me, forlorn and undone Man, from all Sin, from Death, and the Power of the Devil, not with Gold and Silver, but with his holy precious Blood, and with his innocent Sufferings and Death, that I might be his own, and live under Him in his Kingdom, and serve Him in everlasting Righteousness, Innocency, and Happiness, like as he is risen from the Dead, and lives and reigns to all Eternity. This is certainly true." The Answer, in order to explain the *Hallowing of the Name* of God in the Lord's Prayer, is this: "When the Word of God is taught purely and sincerely, and we also, as Children of God, live holily according thereto." The Kingdom of God, it calls, "A Congregation directed by the Holy Ghost to believe his holy Word, and lead a *divine* Life here in Time, as there in Eternity."

I have

I have hitherto found Entrance, I urge no other but these Truths; there is not so much need to demonstrate that Fact, as rather to remove the just Perplexity of those of my native Religion, concerning this only Problem yet remaining; "How it was possible for me, in so great a Diversity of Sentiments, to make my Ideas commensurate to all; and whether at least I must not have made use of an equivocal Method, which, before God and Man, would degrade the Good that was actually promoted thereby."

A more than ordinarily passive Furthering, and resigned Waiting for the wished Effect of the Truth, preached with all Simplicity according to the Clue of the very antient and quite Evangelical Synod of *Bern*, which follows closely the Steps of the *Augsburg* Confession, and the before-mentioned *Enchiridion*, is, without Doubt, the only Specific of my Operations, and the proper Master-Art made use of in the whole Work of melting and uniting all Evangelic Christians into that last View of the well-tried Word of God, *Pf. xii.* which the New Testament exhibits. I mean that View, which, out of the Wounds-light of our Redeemer, after his Resurrection, was and remained as well the first Guide to Apostolic Faith, as the first *Demonstratio Evangelica*, and even the first Commentary upon the whole sacred Scripture. At least the Scripture, in what it has collected of the Saviour's most private Conference for Forty Days with his Disciples, has afforded us no Traces of any other Method.

That this Master-Art, in this Modification, performs all that is to be performed, and that the Word of the Cross, when it is handled with a right impartial Moderation, even among the Unthankful and Evil, effects Wonders, need not be proved by this Writing; since an authentic Letter in that respect is to be perused in so many Parts of the Earth. And indeed, what Service has been lent by me and mine, from time to time, when desired, for Edification, and not for Destruction, even to the chief Evangelic Religions, and partly also to other Sects, regulated in their own Way; but, on account of their total Falling off, perplexed about themselves; of this, by my own Choice, I would rather let nothing transpire abroad into the World. For the Public, the occasional Acknowledgements, which those have made themselves, may suffice; and for me, the Apology supplied by our Saviour himself, *I have done what I could.* So much of this Transcript.

F I N I S.



P O S T S C R I P T.

WE begin with thankfully acknowledging the Remarks an honoured Friend of ours has made about One Expression which is to be found in the *Rationale*, and which he apprehends might hurt somebody. We beg Leave to say, in our own Behalf, that that Phrase being in a Translation from another Treatise, it was not convenient to mend it: But as it is not the first time, that we have been acquainted with our Friend's Opinion about such-like Expressions, our rectifying this manner of Speaking appears very plainly from p. 102. where we treat the same Subject in our own Way. In respect to his Second Remark, concerning those Words of the Litany, *About thy Neck we fall*; truly it would be more convenient, and perhaps more according to our own Inclination, to sing *About thy Feet we fall*. But, on the one hand, it is a Translation too from the *German*; *Wir fall'n dir um den Hals*; reflecting partly upon the Posture of the *lost Sheep*, the Saviour representing us in that manner; partly on the Behaviour of the *little Children*, whom He embraced and blessed: And, on the other, the Expression, *To fall about the Feet* of our Saviour, seems expressly avoided here in our Litany, because this Liturgy is throughout to be performed *standing*. A great Pleasure it would be to us, if our Friends would favour us with more Remarks; which would procure to the Public a Second Edition of this Work, more explained, and more corrected.